# Apostolic PERSPECTIVES

JUNE - JULY, 1959

*Members of an African Fraternity of the Little Brothers of Jesus*

## The Apostolate of Friendship — Rene Voillaume

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# APOSTOLIC PERSPECTIVES

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| ART DIRECTION | MARY ELLEN EBLING |
| EDITORIAL AND BUSINESS OFFICE | Box 507<br>Notre Dame, Indiana |

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**SPECIAL EDUCATIONAL SECTION:**

*Apostolic Perspectives* presents in this issue a special section on the problem of religious formation in the Catholic school. The four articles on pages 11-28 were originally given as talks at the 1959 Teachers' Institute of the Archdiocese of New York; we publish them here in the interest of stimulating further discussion on this urgent question. All opinions expressed are those of the writers and are not necessarily those of the editors of *Apostolic Perspectives.*

# Love and Responsibility

THE essay on Charles de Foucauld and his mission, which we are proud to publish in is issue of AP, draws our attention in an es-ecially meaningful way to the reality of love. hrough his unusual and even unique testi-ony the fire of Christianity was, as it were, -enkindled. That fire, confided to the custody Christians, always tends to cool and is there-re always in need of exceptional spirits to animate it. Why do Christians betray this sponsibility age in and age out? There is answer to this question. It is a mystery we all live with until the end of time. The his-ry of the Church is a spectacular dialectic love that grows cold and love that is fired new. There is a perverse side of Christian enius that never tires of finding new ways distract itself from its essential commit-ent. There is also a violent side of Christian enius (violent in the scriptural sense) that is qually indefatigable in searching out new in-rnations of the original spark.

In a fine new book, *Fils de l'Homme* (which ill be published in this country next fall as *he Son of Man*), François Mauriac addresses imself to this paradox. He is profoundly dis-rbed by the historical failures of Christians honor what is deepest and truest in their ith. "This is the question," he writes: "Has ne Christian era been marked by respect for an insofar as he has a suffering body capa-le of enduring much affliction, has a spirit that an be manipulated, has a conscience that can e broken down by torturing the body? Simone Veil was obsessed all her life by the millions f slaves who were crucified before Christ was orn, by the immense forests of gibbets upon hich so many precursors were nailed and to hom no centurion rendered homage after hav-ng heard their last cry. For my part, I am uch more obsessed by all the crosses that have een constantly erected after Christ — erected y a blind and deaf Christianity which never ecognizes in the poor bodies it submits to uestioning the Christ whose pierced hands nd feet they kiss so piously on Good Friday."

Strong words! Mauriac has a keen eye for he chinks in the Christian armor. The bru-tality of the colonizing nations of Europe, the tolerance of torture, anti-Semitism, denigra-tion of the working class, complicity with vari-ous forms of slavery, the lusty pursuit of finan-cial gain, idolatrous homage paid to the old pagan ideals of the state, the race, and blood — Mauriac finds all of these crimes attributable to the followers of the Son of Man and per-haps never more so than in our own day. Why, he asks despairingly, has the fact that Christ was a man had so few consequences among baptized men? Mauriac is agonizingly aware of the deep reality of Christ and the Church, the identity between Christ and His brothers (brothers who are sinners), and the terrifying responsibility Christians have to love.

Mauriac finds a survey of the Christian rec-ord a discouraging experience indeed. Nor does he spare the harsh, venomous edge of his pen in indicting Christian mediocrity. He loathes the hollow superficiality of those who cover their defection, as the Pharisees covered their pride, with a light coat of virtue and lofty pretension. But then his thought swings to the other pole of his vision, to the presence of Christ among us, to the reality of the love that smoulders beneath the worst of failures, to the heart of Christianity. "We must re-member that Christ was a man like us and that He loved us," he writes. "If He is one of us, then every man, no matter how miserable he may be, has a capacity for God. Since the Lord belonged carnally to the human race, we must not despair of a humanity sanctified and glorified by Him; and if He loved us, it is be-cause we are worthy of being loved in spite of so many crimes."

One inescapable conclusion imposes itself upon those who confront the mystery of Chris-tian love: to embrace it is to embrace a trans-forming responsibility that reaches out to touch upon all aspects of our lives. Only the courageous dare enter here. This is a simple deduction from the evidence furnished by Revelation: "The kingdom of heaven suffers violence and the violent bear it away."

# The Apostolate of Friendship

## René Voillaume

IF YOU have read Père de Foucauld's spiritual writings at all, you will certainly agree that it would be difficult to find anything more utterly simple, more completely devoid of conscious style or literary effect. The secret of this is not only that these meditations were written for God and not for publication — that was his way of meditating, and the one thing that mars their intimacy is the fact of their being printed — but that they are an expression of a constant and continuous relationship with Jesus which has transformed the soul of a strong man and a man of learning and culture and ability into the soul of a child. It even makes one smile sometimes to see how he pictured to himself the life of the Holy Family in Nazareth. But whatever his fancies, whatever his exaggerations, there can be no doubt but that his life was entirely governed by the desire to be a friend of Jesus. And in order to accomplish this purpose and maintain contact with our Lord, Charles de Foucauld, with his unhesitating simplicity and his concrete logic, went straight where he felt that Jesus was always most surely to be found. Had He not indeed left two traces — or rather, something more than traces: two living mementos of His passage among us, the Gospel and the Eucharist, in which He is present? It was thus that Père de Foucauld reasoned and that was enough to enable him to find in these two realities all that he needed with which to feed and deepen and increase his friendship with Jesus. I stress this because it represents the primary aspect of his spirituality. And, once again, let me say that there is no point in searching elsewhere for his motives; there *was* no other; there was simply this urge to achieve friendship with Christ. What came later was merely its consequence.

Now, living the life of this 20th century, especially in the atmosphere of our modern cities, it is easy to have the feeling that the very idea of living with Jesus, and trying to obey the mysterious will of the God-Man who lived in Palestine two thousand years ago, is somewhat out of keeping with today; that, confronted with the two currents of life which seem to result from the commandment to love both God and man, centering upon the Person of Jesus is perhaps a little out-of-date, or a rather primitive conception of our relations with God, and it might after all be better to channel the whole movement of the love of God in one di rection, that of acting upon mankind, realizin works of Justice, establishing works of fraterna love. Again, for many of those whose duty it i in fact, to do and act but who wish above all t remain faithful to God Himself, is there not th constant duality of the call to action and the ca to contemplation? So a man's ordering his entir life, as did Brother Charles to Jesus, towards im tation of Christ for the sole reason that he love Christ may seem like foolishness — unless, c course, we really believe that we have to do wit a personal God who not only deserves loving friend ship but has a right to require of some that the seek nothing else but to let Him do as He wishe with them and allow themselves to be treated b Him as friends. Even so, our contemporaries ar ordinarily disconcerted by the insistent sort of a sertion which such lives convey.

To go a step further, the difference is seen t be still more marked when one considers the simp spontaneity of belief, say, of the primitive an compares it to the way in which the so-called ma of today — the "modern man" — approaches rel gion. For the period we are living in is one whe everything is subjected to the mind of man, rather to man's reason; where reason can go such lengths as to permit, with the help of high perfected techniques, of reconsidering not only th whole question of the way the life of man shou be organized, but the very concept of human pe sonality, and where the prospect of a new humanit therefore seems to shine in the future. Man mu thus be adapted. His intelligence must be fas ioned anew and his instincts given new directio and they do not even stop at asserting that h need of religion is something obsolete, the remai of an earlier state now outgrown. In short, the fu damental questions of life are all being posed aga before our eyes, and in the midst of it all som body comes along and tells us that Jesus Christ alive; that Jesus is a living Person, present wi us, and that He can be a man's friend, and th

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*Father René Voillaume is Prior-General of the "L tle Brothers of Jesus" and ecclesiastical superior of t "Little Sisters of Jesus." His article is taken fro "Jesus Caritas," a new magazine published in sever languages to make the message of Charles de Fouca better known to the modern world.*

riendship with Him can become the purpose of man's life! More still, that somebody demonrates what he says by doing just this, and doing to the maximum, almost to the exclusion of verything else. That somebody, in the case in oint, is Charles de Foucauld. What are we to ake of it? Must we not admit that Charles de oucauld places us squarely in front of a supernatural fact? Must we not also see that anyone of s may suddenly find himself called to reckon with ie same reality in his own life?

But this you know, and I only wished to point ut, before going on, that to take any other line of pproach to Père de Foucauld is to risk missing vhat is essential to an understanding of him.

## The Poverty of Pere de Foucauld

I now come to two other aspects of Brother harles' spirit and work, consequences, as I say, f this same desire. Whether one considers how is life evolved through its successive stages or vhether one reads either of his two rules, one is truck by the importance he gave to poverty. That Trappist of Akbes, the really miserable monasery in the North of Syria where he had asked to e sent from France because it was the poorest f the Trappist monasteries known to him, should hink that he was not yet poor enough, is really ittle less than amazing. He owned nothing, had othing, and had taken the solemn vow of poverty. His life in that primitive monastery was a most neager life of hard work. Indeed, it would be difficult to imagine a poorer religious life. Yet, I hink there can be no mistake in saying that one of he chief reasons why he wished to leave was his lesire for greater poverty. Obviously, it was not is only reason: the inner urge clearly came from God and was pushing him towards a vocation vhich was to be considerably more complete; but poverty was nevertheless its dominating element t the time. The proof of this is the rule he meanvhile drafted, entirely centered as it was around he idea of poverty. And what was it that he vanted, exactly? Christ beatified the spirit of pov-rty and a religious whose heart is poor, whose roots have been torn away from earthly goods, and who lives in obedience to his rule, is surely completely poor. But Jesus said not only, "Blessed are the poor in spirit," but also, "Blessed are the poor" — just the poor. What Charles de Foucauld felt was an inner need to imitate Jesus at Nazareth.

One night — and I quote this little story because it is so revealing — he was sent by his Father Abbot to sit up with the body of a poor man who had just died in the neighboring Arab village. He had never seen poverty such as he found in that house, and when he got back to the monastery, he set this down in his notebook: "What a painful difference between these buildings of ours and that poor workingman's hovel! I am not yet satisfied. It is Nazareth I want." But what, you may wonder, did he mean by "Nazareth"? "Nazareth" meant the poverty of Jesus the Worker, of Jesus the poor Worker living and working in a poor village of Galilee, among those of His race and those of His class. I think that, in addition to having the inner virtue of poverty, certain souls are asked by God to reach an outer state of poverty which shall be a witness, or simply a realization of an aspect of the Gospel.

Yes, God was certainly inciting Brother Charles of Jesus to achieve not only a life of poverty but a religious *state* of poverty which would be something new. Let us look at the rule I mentioned a moment ago. It only amounts to four pages of typing, but it concentrates so entirely on the idea of poverty that it envisages not only all the measures but all of the precautions which Père de Foucauld thought necessary in order that the handful of Little Brothers he had in mind should be certain to keep to a material poverty as low as that of the poorest artisans of Palestine. It is drastic in its demands. In fact, it is overexacting, lacking in prudence, and therefore unlivable. But it is nevertheless a most moving document because of the idea behind it — a strong idea, an idea born in the very soul of Charles de Foucauld, an idea he was bent upon realizing, and this was that he and his brothers should live like poor workers, live by work alone, and live from day to day . . .

This brings me to a still deeper motive for this form of poverty, and here again we shall be touching upon a most essential point in the message of Père de Foucauld, which has to do with Christian love. Between love and poverty there are closer connections than is generally realized, and if Père de Foucauld discovered an aspect of the former which is too often lost sight of, it was precisely because he had succeeded in reaching not only self-dispossession but also the degree of poverty which gives understanding of the poor. I said a moment ago how astonishing it was that a man with all the qualities that go to make a man of action should have forbidden himself the use of any of the normally efficient means that serve in the apostolate. This was certainly not for want of zeal, for after his years of intimacy with Jesus, first in the Trappist Order and then during the long retreat at Nazareth, his heart was literally bursting with love for mankind. How extraordinarily great this love was can be seen from the closing chapters of his rule of 1899, where he comments on the tact and the delicacy which the Brothers must always put into their charity for all, and for the very poor in particular. It was likewise about this same

time that he wrote to his Apostolic Prefect that he was ready to go to the ends of the earth to spread the Gospel, and to live, too, till the Day of Judgment. How, indeed, could he have failed to have such apostolic desires? Is it, in fact, possible to love Jesus profoundly, and be possessed of the love of the poor, without desiring the apostolate, without needing to make Jesus known and help create bonds of intimacy and adoration between Him and one's fellow men?

Was not Charles de Foucauld then to move heaven and earth for the conquest of souls? Was he not to have recourse to any and all human means capable of furthering the progress of the message and carrying it as far afield as possible? One would have thought so. Yet we observe to our surprise that he keeps repeating that it is not his mission to preach, and when we see him go among the Touareg without employing any single one of the means ordinarily associated with the apostolate, we hardly know what to make of it. He goes practically empty-handed, undertakes no works of charity, proffers not a gesture to make himself popular, does nothing whatever, in short, to attract the Touareg by any other means than what he is, what he wishes to be to them himself. One would hardly dignify with the name of means of apostolate his handing out needles to the women, giving a little food now and then to the needy, and small things like that. More still, he says emphatically in his rules that his Little Brothers are not to have any organized works, such as schools or hospitals, and that those who are priests are not to take charge of any parishes or accept any official ministry. One begins to wonder, indeed, just what he means by his Little Brothers being apostles.

I realize that this is one of the things about us which it is least easy to grasp at first sight. When we go to see a Bishop or the head of a mission station to suggest a foundation, we are generally pretty sure beforehand how the conversation is going to turn. We shall be asked to run a school or supply priests for a parish, and we are going to have to say that we can do neither of these things. Then will come the question, "Well, what *do* you do exactly?" and some disappointment and bewilderment will at the same time be apparent; and if the proposal is finally agreed to, as it usually is, it may still not be without some such mental query as this: "They can't do much harm, of course, but I don't quite see yet what help they are going to be." Now, I thoroughly appreciate that a pastor who has trouble in providing his flock with enough shepherds and with proper teachers for those of his sheep who need instruction, should have these problems as his immediate and constant concern. On the other hand, is there not something to be said for thinking about other possible forms of apostolate, say in respect of those who do not hav the faith or, to be more precise, for considerin what the essential object of the apostolate, prop erly speaking, really is?

## What Is the Apostolate?

What, then, is the apostolate? How are you go ing to define it? Have you exhausted the subjec when you have talked about schools, dispensarie hospitals, orphanages, and even when you hav talked about setting up new parishes and bringin the sacraments to greater numbers? I am no questioning the validity of greater numbers. I an not questioning the validity of any of these direc means; some of them are certainly eminently nec essary, and in fact essential. But can it rightly b said that without these means there is no aposto late? Nobody, I think, would deny that there i such a thing as a purely interior spiritual aposto late or claim, for example, that a St. Therese of th Child Jesus in her convent was not a missionary It will also be admitted that the Carthusian mon can be a missionary without leaving his cell. Bu it would often seem to be incomprehensible th religious who renounce the conditions and atmos phere which are especially favorable to deep, regu lar and prolonged prayer in order to live amon and like the poor, should still claim to be leadin a life of any apostolic value.

It is perfectly true that we sometimes hav trouble in praying: our life is a busy life; th Brothers are often tired at night after their day work, and visitors drop in and must be proper received, whatever the inconvenience, and time fo prayer then has to come out of the Brothers' slee So we get questions like this: "What are you a tually aiming at? You say you do not occupy you selves with works; you say you do not have r course to the customary organized means of apo tolate, and yet you have none of the conditions tha normally make the contemplative apostolate po sible for religious living in monasteries. The Ben dictines have the Office, the official prayer of th Church, and thus meet the requirements of a litu gical apostolate. The Carmelites have their pa ticular way. But how exactly do *you* go about it There, indeed, is the crux of it — the point whi is most characteristic of the vocation of Broth Charles of Jesus. For it could hardly be co sidered without significance that Brother Charles Jesus was in fact in a monastery first. His voc tion was therefore other than that of the cloiste It was to live among people as *they* live, yet wit out employing the usual means of evangelization of the apostolate.

Now, what was our Lord's first commandment us as regards others? Was it not the comman ment of fraternal love? If that is true, then is o

ot entitled to say that any activity, any manner being or way of living, indeed any word that elps to spread fraternal love in the world, that elps to preach fraternal love, that helps people to ve by it, is a veritable apostolate, especially if such reaching is done in the name of Jesus, is centered round His Eucharist, and is accomplished for *His* ike? Well then, the life of the Little Brothers an, I think, be correctly described as a life di-ected, entirely, logically and with great unity of urpose, towards preaching fraternal love through self. Let me explain what I mean.

We certainly do not need to be told that the prac-cing of religion is not merely a matter of the acraments. What comes first is Faith, then liv-ng Charity, and lastly the food which sustains nat life, the sacraments. "Life is more than meat." t is therefore not enough to assign the adminis-ering of the sacraments as the primary object of ne apostolate, while failing to remember that the rst thing to be given is the life of the spirit — aith. The Gospel life must come from a free act f free men, and it is no easy task to teach men o be free by renouncing themselves and loving one nother; it is, indeed, no easy task to teach men o think like Christians. Must one not then assert hat to implant charity in men's hearts in the ame of Christ is an apostolate of primary impor-ance? At the same time, it is perhaps necessary o see just how far this love, which Jesus made the ssential part of His message, must go.

It so happens that my duties have taken me to nany different countries and put me in contact vith the most varied sorts of environments; and ne of the things of which I have become more and nore convinced, as I have gone around the world, s that a certain phenomenon has been taking place hroughout Christendom under different outward ppearances. What I am referring to here can per-aps best be illustrated by pointing to a certain ack of effectiveness with missionary charitable works as regards the propagation of the Christian aith, coinciding with an aggravation of the divi-ions between men. As Jesus neared the end of His ife, His mind was preoccupied with the idea of nity. His last prayer before Gethsemane and Calvary was full of it, and in those long passages n St. John which portray so extraordinarily what was going on in the inmost part of His soul, one eels an anguish — one might also say a veritable bsession — about unity. We must, I think, con-lude from this that such union among men is a hing of the utmost importance. In the first place, it is the fruit of Love, and the sign that Love has reached perfection; and it may also be said that where there is no unity, or at least no tendency to-wards unity, there is no real Love, but that where there is deep unity, there is Love. We may like-wise deduce from this that unity is difficult of achievement, and that it is difficult precisely be-cause it is the fruit of Love.

Now, what do we observe as we look about us today? In the entire history of the world, there has perhaps never been a time when division was so great, so widespread or so constant. Nor am I speaking only of the divisions between classes and the class struggle; you know as well as I do how many more causes of division there are, such as nationalism, which has rarely been so strong, racial prejudice, which would seem to be worsening in many quarters, and the revolt which threatens in the majority of colonized countries. That is the way things are, and we ought all to open our eyes and see them squarely. Yet the last century was one of the finest periods the Church has seen from the standpoint of the flowering of Christian char-ity. Efforts were made in all manner of directions. Men and women in almost incalculable numbers went out — and many gave their lives in the doing of it — to carry the Lord to peoples to whom He was as yet unknown. Can one consider it normal to cull such bitter fruits from such generous sow-ings? They are a source of scandal for more Chris-tians than one. I know socially-minded employers who, after having done the best they could to meet the workmen's movement, say: "Look at the dread-ful results." I have heard colonials of sincere good will complain that they doubted the dictates of their own consciences. "What," they ask, "was the use of going to all the trouble of setting up dis-pensaries on our farms to care for the sick and of looking after the children of our workmen? All we are getting is revolt." With whom does the fault lie? Or shall one simply say that all this is accountable for by the evil in man? And is there then nothing to be expected but ingratitude for good?

## The Degrees of Charity

With these facts in mind, I should like you to meditate with me for a moment on the kind of charity that Christ wants of us Christians. Instead of attributing all these divisions, all these hatreds, all this disorder to failures in charity on the part of those we have tried to serve, perhaps we should rather look at our consciences and ask ourselves whether we realize to what limits Christ can ask us to go in observing His commandments, whether He has not been expecting of us a sort of increase or superabundance of charity.

It is plain from the Gospel, as I have already re-minded you, that there is a closer bond between love and poverty than we may always appreciate. To love is to give — to give something, yes, surely, but also oneself. Now, in order to give a thing, one must be detached from it, free to let it go; one

does not really give a thing to which one is still attached. Thus the first degree of poverty, which consists in detaching oneself from the good things of earth and riches, corresponds to the first or humblest degree of love — that of alms-giving, the giving of money. The second degree of poverty is an inner poverty, and leads to a higher degree of love. Here a person will give his time, his thought, his strength; he will even devote his life up to the point of exhaustion, illness, or perhaps death itself. This, needless to say, is a very pure form of charity, and one which is both understood and lived by a large number of people. It is mostly this kind of charity which has sent so many missionaries to distant lands, given birth to such admirable devotion with those who care for the sick and those who teach. But may there not be still another degree of love where love is poor in the sense of being humble — humble and *respectful?* We may have given our time, our strength, our lives, but have we been attentive enough to giving ourselves? Surely the ultimate purpose of charity is neither just to give things nor simply to give ourselves in the sense of giving, let us say, for lack of a better term, all the "physical" in our lives. Do you not believe that it is to give ourselves as well in true, humble friendship? Nor must we entertain the illusion that friendship of any description — and certainly not the kind I am speaking of — goes automatically with the dispensing of benefits, or even giving of everything we have. Another kind of giving is needed. We might perhaps call it "love in friendship."

Friendship like this silences all facile criticism; eschews mockery and sarcasm; makes fellow-feeling its "prejudice." Should we not ask ourselves whether, in the past, we have not often allowed ourselves unconsciously to be the victims of a prejudice of race or class? It seems to me that we sometimes suffer from a veritable delusion which deforms our vision of men, and prevents us seeing what true charity demands of us.

Why is it so often all but impossible to establish friendly relations, say, between employer and employed? I am afraid there are Christian employers, even generous-minded ones, who have not realized that this is no imaginary problem and who fail to put themselves in the place of their workmen. They obviously judge with kindness, but they judge at the same time with condescension. They often have a high sense of their social duties, at least as they see them, and while they are usually ready to do anything they can, it is not always with sufficient respect or veritable esteem for the workman's personality. That is something they sometimes seem unable to arrive at, and grave failures of charity, and even of justice, therefore occur, and attitudes are taken that cause discouragement. For what will be the natural tendency of the man below? He may have received all the benefits you like, but if he feels that these have come to him with a consciousness of superiority on the part of the man above, will there not be an incurable, even if unconscious, wound? And the wound will fester, and the employer who has done everything he thought he could for his employees, or the colonial who has built his dispensary, or put money in a maternity hospital, for the sake of his workmen and their wives and children, will find himself, to his astonishment, reaping bitterness, and sometimes even hatred, because he has humiliated them without realizing it. Then the poor will be criticized for being proud and ungrateful, and the "natives" for revolting.

Ought we not to question ourselves before we draw such conclusions? Are we really entitled to judge ourselves superior? For this, I think, is exactly the point on which the problem rests. Just how are we superior? Is it by our culture; is it by our race; is it by our wealth; is it by our Christianity? Does possession, then, excuse lack of respect or contempt? It is thus far that the Christian must go in being "poor." And, moreover, how could we justify thinking of these riches as belonging to us?

## A Serious Question

I feel certain that there is a question here which has become extremely serious today. I say *extremely serious,* because, if one can correct a fault of which one is sufficiently aware, there is no cure for an unconscious one, and this particular fault is precisely an unconscious evil. National pride, racial pride, class pride, cultural pride are all ordinarily unconscious, for one breathes one's own nature in them, as it were. We *are* our families, we *are* our countries, we *are* our races, and it is all but impossible for us to judge them as if from without and in truth — and God will, I believe, be merciful for this kind of fault so long as we remain unaware of our pride and keep our good will! But the world has come to a turning-point in its history where we cannot avoid this query: either the Christians are going to comprehend what has happened and change or the Church is going to be arrested in her development; the working classes will move farther and farther away from her, especially in those countries where they are already largely outside, and the Christian communities which have been founded among the different colored races will totter because the missionary is white and because he has come with the white official and the white businessman, and, whether he will or not, is therefore looked upon as one with them. Since these all belong to one race, they are believed to think alike and to have the same re-

ctions. And how could it be otherwise? Can we et away from the fact that what the white man as been lacking in, the more often, is humility and sense of respect for every man, however, primi- ive, however different from him?

To get back now to Père de Foucauld, if he vished his Brothers to be called "little" and to be universal" as he said, it was because he wanted his basic attitude of true charity to be well in- tilled in them. And this, I think, will help you o see why it is a veritable apostolate — or rather ne road of the apostolate — for the Little Brothers f Jesus not to occupy themselves with works. Bringing nothing with them in the way of ma- erial or technical benefits, having little if anything o give away, they are in no position to crush with uperiority. If you have seen the film "Monsieur Vincent," you will recall that telling sentence with vhich St. Vincent de Paul concludes his instruc- ions to the Sister who is going out for the first ime among the poor: "It is only by feeling your ove, that the poor will forgive you for your gifts f bread." It is not that we are not to give, but ur giving must be done with real and profound umility such as can only come with the acquisi- ion of an inner poverty so deep that it enables us o be consciously detached from our own cultural alues — yes, and from this very excellence of the ace or class to which we belong, and from all other uman "superiorities" as well. This is difficult, xcessively difficult, I admit. Yet we cannot love ike Christ until we do reach this degree of inner overty and humility.

In each period of history, as the Church goes for- vard, charity would seem to have a particular way f manifesting itself, corresponding to a particular eed of the time. St. Vincent de Paul, for ex- mple, introduced a whole lineage of Congrega- ions and saints caring for the poor, because so- iety at that moment was not yet capable of coping vith such problems itself. Through the centuries, he Church has always been like the leaven of man- ind's progress: she was the instigator of public harity; she inspired the first efforts towards social ustice. Now, however, the tendency, at least with on-Catholic States, is to get along without her or all these services the nature of which is not ssentially religious: mankind is more capable of rganizing itself socially and caring for its sick, nd when it comes to teaching its children, prefers oo often to do so without the Church's assistance. On the other hand, whole countries are closing their loors to missionary works. What, then, in a con- ext like this, is to be the privileged sign of di- inely-inspired charity? The greatest need would ppear to be for doing away with the divisions mong men and combating hatred in every pos- ible quarter. What is expected of the Church to- day may therefore well be a renewal, a rebirth of the friendship which ought to exist throughout mankind.

But if this is what our time is waiting for, are we in fact capable of meeting its expectation? If, without faith in God, men who merely follow their reason — men who are atheists — are ahead on other points, may they not likewise, as I fear, be ahead on this one? It is no mere accident that the most effective initiatives against racial prejudice and certain abuses of colonialism have come, in certain countries, not from Christians but from lay organizations, some of which are even Communist. This is a fact, and a grave one. It is furthermore sufficiently widespread to demand a serious effort on the part of Christians practically everywhere. Nor is it simply an effort of good will that is re- quired, for this exists, and countless men and women have literally killed themselves at tasks of charity without realizing either that they were the bearers of instinctive prejudices or that these prej- udices caused suffering because they crushed and humiliated. You have to get down into the heart of the poor, into the heart of the so-called "in- ferior" races, to realize what painful complexes they suffer from.

I am sure I need say nothing more now for you to appreciate why Père de Foucauld laid down those material conditions which should facilitate the achievement of such friendship by his Little Broth- ers and Little Sisters. We must be friends with the poor (and I am taking the word "poor" here in its very broadest sense); we must be *friends* with the poor, and in order to be their friends, we must be their equals, and not their betters; and Père de Foucauld has seen to it that we shall be in no position to consider ourselves their benefac- tors, so that we shall have no excuse for giving in to any attitude of superiority, outward or inward. This, of course, does not mean that we must not be ready at all times to do everything possible for those whose friends we wish to be. But, at the same time, it is, I believe, a true apostolate to place oneself voluntarily in such a condition of poverty as to become capable of demonstrating in point of fact that real and deep friendship, friendship on a footing of equality, is possible with the poorest of the poor.

## "Be Brothers to Men"

I stress this word "friendship." We well know — and it is no less a one than St. Thomas Aquinas who says so — that friendship either pre-supposes equality or brings it about. We forget this too easily. Charity must therefore tend to turn into friendship — and I wonder if we always re- alize as well as we should that by judging ourselves superior we inflict grave injury upon our Lord's

precept. Infractions like this involve no personal guilt, of course, when we do not know what we are doing; they are none the less serious for Christ's reign on earth by the effect they make upon others. If you have ever looked at the Gospels with the idea of analyzing the way Jesus behaved with people — He who, more than anyone who has ever lived, would have been entitled to consider Himself superior, even just humanly speaking, on account of His human perfection — you have certainly remarked how humble He always was. There was never even a suggestion of condescension. He had friends among the humblest. And with what respect He treated the woman taken in adultery! Only once do we find a scene where, at first sight, He would seem to have used harshness — the scene where the woman of Cana comes and begs Him to cure her child, the woman who speaks of the dogs feeding on the crumbs that fall from their master's table. His first answer appears to betray something of the superiority of the Israelite, but one quickly realizes that what Jesus is really aiming to do is to draw out, for the sake of those who are looking on, the greatness of the woman's faith. At the end, when He hung upon the Cross, harried though He was by all the thoughts that can trouble a dying man, entitled though He now would have been to ignore what was going on around Him, since He bore the lot of all mankind within Him and the Redemption was only to be complete with His death, He still found the way to pay attention to that miserable outcast, the thief they had crucified with Him. And how simple, how friendly His answer! What a friend He instantly made Himself! The day we shall dare to treat like a friend a criminal — someone about to be executed, someone rejected by society, someone sneered and scoffed at by others — the day we shall be capable of respecting such a man as much as we would any other, and of considering him entitled to our friendship, that day we shall have begun to understand the Lord's precept.

And there you have the very simple explanation of the paradox of the apostolic impulse behind these Fraternities of ours to which Brother Charles of Jesus wished to give a missionary character, while at the same time forbidding them to resort to any other means of action than those which, in themselves, constitute direct witness of revealed Truth and the Christian Faith. His instructions to them may be summed up thus: "Be little; be brothers to men, and love them." Are we then claiming too much when we say that this is an authentic form of the apostolate, difficult as it may be to make it fit with the usual definitions, for it lends itself neither to expression in terms of quantity nor to measurement by statistics?

Some way back, I referred to the kind of questions that are often put to us as to what we do, before we are accepted. I could have added that these are often followed by: "What are your results?" My answer can only be: "I have no idea." And how, indeed, are the results of any apostolate to be really reduced to figures? You can tell how often the sacraments have been given over a certain period of time — so many communions, so many confessions, so many baptisms, so many marriages. But you cannot measure the Christian faith of your Christians. There can be more true faith in a parish where the sacraments are distributed less frequently than in some parishes where the figures are high. I doubt whether it would ever have occurred to Jesus to apply a measuring rod to the transmission of His kingdom to earth. "My kingdom is not of the world." He is in our midst, and we do not know just where or how, or where He is not. And even if we work all our lives without any apparent results, even if God allows the best and purest of our undertakings to fail in appearance as completely as He did with Père de Foucauld, we shall be entitled to draw no conclusions. The thing to which we must attach real importance is reaching this concept, that for the life of an apostle to be consistent and retain its unity, it must rest upon profound friendship with the Person of Jesus, and the apostle must therefore not be content with giving himself in achievements either of charity or of justice.

That, I think, is the best way of epitomizing what is essential in the vocation of our Fraternities. The bond between love and poverty, again, is very close, and it was the particular form of poverty — social poverty — which Charles de Foucauld wanted both for himself and for his Little Brothers that afforded him the possibility of being a friend of the poor and that gives us, in the name of Jesus, love of a kind which souls make no mistake about, a love which is a road to knowing the Christ-God.


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# The Scope and Content of the High School Religion Course

Brother Celestine Luke, F.S.C.

THE topic assigned to this paper is tremendously broad. It seems to me to constitute an invitation to all of us to indulge in a thoroughgoing analysis of our high school religion course: what it is, what it should or might be, and how a better course could be realized in practice. My analysis has for its only purpose to stimulate discussion. With this in view I shall treat as briefly as I can of various aspects of our high school religion course and leave the development in depth for the discussion to follow.

## Some Distinctions

To begin with, I should like to think that we would make a distinction between schooling and education, between the religion course and the religious formation of the student, between religious teaching and religious preaching. We should reflect that the school is only one agency of education and its primary purpose is the training of the mind. The school does not have as its essential function the realization of all the aims of education as set forth, for example, in the encyclical of Pius XI.[1] Schools exist to teach the truth and our Catholic schools exist to teach the truths of the Catholic faith. Every aspect of the school is geared to this particular end: teachers and their training; textbooks; the gradation of classes by what the students know and not by how they act; examinations, promotions, and graduation determined on the same basis; all look to the imparting of truth and not directly to the practice of virtue. If in our modern life, the school must take over some of the duties of the home, the state, society generally, and even the parish, this does not change the essential character of the school itself or the type of instruction it is best organized to impart. Religious formation will have its place in the school, the classroom, and the religion period. But the character and extent of these formational activities, important as they may be, is a distinct question and, as far as the school is concerned, a secondary one.

A second distinction must be observed between the religion period and the homeroom period. And this should operate in practice as well as in theory. You know the abuses here better than I and I won't presume to push the point — except, perhaps, to remark that the art of imparting religious knowledge, like any other art, requires time and concentration. Pep rallies, fund raising projects, disciplinary tirades, activity promotion, in short, all the classroom counterparts of the TV commercials and the previews of coming attractions, are inherently destructive of both time and concentration. It is worse, and not altogether unknown, where the situation is such that either teachers or students actually welcome such intrusions as a happy relief from the oppressive business of surviving the 45 minutes of the religion period.

Once these distinctions have been made between the religion course and religious formation on the one hand, and between the religion period and the homeroom period on the other, it might be profitable to take a realistic look at the deficiencies of our high school religion course as it now stands. In this delicate area, I think it would serve a more constructive purpose if I were to isolate one or two of our more prominent and basic failures and to highlight these for our discussion. A purely negative survey of our petty gripes might prove interesting, and possibly even humorous, but its influence would hardly survive your subway trip home.

## Failure to Communicate the Real

I want to say that this is a matter to which I have given considerable thought and it concerns every level of our religious instruction, not only in our high schools, but from the grades to the college and the seminary. *I am convinced that our major failure on every level is our inability to convey to our students an awareness that the content of our faith deals with things that are real.* Our students know the words and the formulae, and as they advance from the grades through high school and on

[1] For a thorough analysis of this distinction, see J. Donlan, O.P., *Theology and Education*, Dubuque, 1952, pp. 75-90.

*Brother Luke is associate professor of theology at Manhattan College.*

to college and the seminary, we have learned to make the words more technical and the formulae more complicated. But they can survive years of this and still not sense that God is something real, as real for example, as an automobile; that their soul is just as much a thing as a hot dog; that grace is as real as sex. They know the words but not the things or, to put it another way, they simply do not have any mental equivalent for the words they are using. The best they can do is to dream up some comparison or image and this can be worse than nothing. We must recognize that the fault is ours for having substituted a religion of words and formulae — divinely inspired and infallibly proclaimed though they be — for a religion of revealed realities.

If you want to see what I mean, ask any one of your students what he or she thinks the beatific vision is. Even the more advanced will admit that they think of something pretty — something like sitting on a cloud watching a sort of heavenly Cinerama in which the Trinity goes through its endless processions. Then, as if that would not get boring enough after a couple of hours, we tell them that it will go on for all eternity. No wonder they don't feel like making any sacrifices for it. I have yet to find a student who can describe this experience so that it even vaguely sounds like fun.

To be more dramatic still, I would challenge you as members of a select audience to try this on yourselves. Examine your own minds to see what is there when I say God, or soul, or grace. If I remind you that God is present here in this hall, what do you think of? Certainly not the bearded old man, the comely young son, and the hovering bird. What then? A huge searching eye? Or perhaps some sort of divine fog that fills the whole room? Where is God here? Next to you, or in front of you? Billowing out over the whole room? How big, or small is He? Where is your soul? In your thumb? Which one? In your heart? In your head? How much of it is there? All of it? Part of it? What size is it? If it doesn't have any size or shape or weight, how is it real? What is grace? How does it affect that soul? What specifically do you hope for as an eternal reward for putting up day after day with your students and superiors? Certainly more than Cinerama.

The problem here, of course, is that we can all give the correct words but in themselves they are only signs. We can evoke images but they are essentially material (animals can do as much), vague, and necessarily inaccurate shadows of the real thing. We have not even trained ourselves, much less our students to get beyond the words and images to the reality. As Frank Sheed points out,[2] and here I gladly admit the tremendous debt I owe to that great theologian of the real, we are used to mistrusting this picture-making power of our imagination as an obstacle to the development of a Catholic will, but we forget that it can be just as much a deterrent to the cultivation of a Catholic intellect. God gave the Israelites a commandment against the use of graven images. Truly, I believe with Dr. Sheed that mental images can be worse for religion even than graven ones. He notes that Scripture regularly compares the yen for images with fornication. The Israelites went whoring after images and I think he is right when he says that the mind can do that too; that, in fact, is what most of us have been doing. This, then, is our essential failure as I see it: *we have taught the words, and phrases, and images, but there is good reason to question whether we have taught that these represent something real.*

### The Fallacy of Moralism

I am tempted here to remark briefly on another common failure, and it is related to the first. If the first could be called nominalism, this might be called moralism. By this I mean we are against sin. We overemphasize moral obligations to the detriment of doctrinal understanding or, as one high school administrator puts it, we think we are doing a bang-up job of teaching religion when we tell the students that the things opposed to the 10 commandments are wrong. All of us tend to react with horror when we hear of moral failure in our students. Just look at the sensation caused in one of our schools when a student gets mixed up in a theft, or a gang war, a drunken orgy, or a pregnancy. But we never seem to care very much if a student lacks an awareness of what the Trinity is or the Incarnation, or grace, or the beatific vision. These, after all, are mysteries and the students had better just accept them and behave themselves. What we fail to see is the fact that unless God is real, unless the beatific vision is worth working for, unless it means something to participate by grace in the life of the Trinity, unless the Redemptive Incarnation touches us personally, there is simply no reason why we should behave ourselves.

It is easy to see, of course, why we tend so to emphasize moral attitudes. Quite apart from the real influence on our tradition of Puritanism, Jansenism, and Pragmatism, there is the pedagogic problem. Generally speaking, moral is easier to teach, easier to make interesting, easier to render concrete and practical, more easily measured in terms of immediate results, and more flattering

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[2] See F. Sheed, *Theology and Sanity*, New York, 194 pp. 12-24. Also, for a clear presentation of need to s spirit as something real in the teaching of religio see the same author's *Are We Really Teaching Re gion?*, New York, 1953, to which the present paper a the thinking behind it are heavily and gratefully i debted.

he combination of preacher and actor that is in ll of us. Dogma is difficult, abstract, hard to grasp nd harder to teach. But here is where the chalenge lies. Catholic moral science simply does not nake sense apart from the structure of Catholic loctrine on which it rests. Catholic moral teachng is obligatory only because Catholic dogma is rue. Moral teaching and moral preaching that ack a sound dogmatic basis are doomed to be ineffective and short-lived. Or, to put it another way: t is hardly meaningful to talk about saving souls when we never think about what a soul is, or what t means to save one.

## Goals for the High School Course

In the light, then, of these distinctions and criticisms, perhaps it is time now to ask ourselves: what goals can we realistically hope to achieve in our high school religion course? I would suggest three: (1) An adequate informational knowledge of the content of the faith, of the circumstances of its revelation, and its actual presentation for our belief by the teaching authority of the Church; (2) a deep sense of the reality of spiritual things: an accurate concept of God as real and personal, of the soul as real and active, of Christ as real and living, of grace as real and dynamic, of the future life as a real reward; (3) a sense of the internal logic behind our moral obligations; their relation to dogma generally, as well as to man's rational, social, and created nature; the effects of our behavior on our person-to-person relations with God; the implications of our membership in the Church as a help, not a hindrance to our eternal goal. As I phrase them, these goals may seem too vague and abstract. Perhaps they can be best concretized if we proceed at once to the more practical part of my remarks and consider how these aims could be realized in a specific syllabus.

## The Essential Structure

The first difficulty to be faced in a syllabus is the question of what to include and how to organize it. It seems to me incontrovertible that the essential structure of the course should center around dogmatic, moral, and sacramental concepts. If our collective national experience on the college level means anything, experiments with other systems — scriptural, historical, or Christological, for example — usually turn out to be unsatisfactory in the long run. They are greeted with enthusiasm when first suggested and applied, but they very quickly become routine and outmoded. Worst of all, their flimsy organizational structure often leaves a haphazard and disconnected impression of the body of Catholic teaching. The basic framework of Creed, Commandments, and Sacraments seems to work much better. It puts the stress where it belongs: directly on the Church's organized presentation of God's revealed truth. This structure has served the Church well in everything from the most elementary catechism to the most complicated theology.

It might be argued that for pedagogical reasons, a different order of courses might be indicated in the high school. I am inclined to think that the moral might be taught in freshman year, the sacraments in sophomore, and the creed in junior year. A good strong course in dogma is our greatest need and the most difficult to realize on the high school level. At least by junior year there should be some hope that this challenge could be met in terms of the level of the other courses and the two previous years of preparation. For senior year, I would envision a special course about which I shall say more presently.

## The Use of Scripture

In the presentation of this basic content, other auxiliary materials can prove useful. Chief among these would be Sacred Scripture but its judicious use is fraught with dangers and challenges. One such danger would be the difficulty of keeping the Scripture subordinate to the doctrine it contains. A second danger is the temptation to present the biblical narratives with all the literalism of a fundamentalist evangelical. If this ever *was* a Catholic approach, it is now as dead as the dodo, especially in the light of recent Catholic Biblical scholarship. A further danger comes from the old seminary manuals of dogma and concerns the citation of isolated texts supposedly to "prove" this or that thesis. This too is a dated remnant of the apologetic need in the 16th century for texts, any texts, no matter how violently wrested from their context, to throw in the face of the Protestant enemy. This is a trap from which our dogmatic theologians have not yet fully extricated themselves.

Of more concern to us is the danger to our students when we impose these outmoded interpretations upon them; when they discover, for example, that they must unlearn proofs and interpretations that were once presented to them as incontrovertible; or when they suddenly find themselves defending exegetical positions that the Church and her scholars have long since abandoned. Are you aware yourselves, for example, that some Catholic scholars deny a continuous tradition from Adam to Moses? They interpret the early chapters of Genesis as descriptive of a reconstructed and not a remembered past. This sort of thing makes a lot of difference as to what you do with the rib, the giants, the patriarchs, and the ark. Have you heard that the word *Messias* in our technical sense does not occur at all anywhere in the Old Testament? Do you know that there are serious scholars who

insist that the Apostles did not realize the divinity of Christ until Pentecost? Or the individuality of the Holy Spirit as a distinct divine person until 20 years after that? The point is not whether we are prepared to accept or to teach these advanced views. But we must avoid being dogmatic — in the bad sense — about interpretations of Scripture which by the very nature of things must be amateur, if not amateurish, and second-hand.

There are real challenges, then, for the high school teacher who would use Scripture extensively in the classroom. He or she should certainly be willing to contact and to understand the contemporary trends in Catholic Biblical scholarship. There should be a willingness to abandon the old stress on scientific and historical literalism in favor of what might be called Biblical theology, that is, the development of a given theme in the full context of its Biblical presentation. Finally, in the high school course, Scriptural reading must be kept subordinate and auxiliary to the presentation of the doctrine it contains.

### Other Auxiliary Materials

What now of the other courses besides Scripture that we find clamoring for inclusion in the high school religion program? Many of them, I insist, should be given decent burial, and I, for one, should be happy to preside at the obsequies. The course in Church History, for example, should definitely go. There are so many other and more important things that could be taught in that precious time. Historical factors in the elaboration of doctrine could be absorbed into the dogma course. The significance of the Church as an historical fact is proper material for the World History Course. I do not think that Church History itself can be given in high school with enough detail to make it either honest, interesting, or worthwhile.

I think that it is high time also that we got rid of the course in the traditional apologetics. First of all, it is most always misunderstood. The traditional apologetics is not a course in convert-making; it cannot and does not aim at convincing unbelievers. That is the art of apologetics and, in the last analysis, the work of grace. The course cannot pretend to offer rational arguments for all the doctrines that the Church teaches because in many instances there aren't any. Furthermore, the high school student simply cannot grasp the metaphysical and historical complexities of the arguments. And lastly, the traditional apologetics has lost much of its urgency and relevance, developing for the most part as it did, to refute the now defunct liberal historicism of the 19th century. The quest for the historical Jesus came to an end with the death of Von Harnack in 1930, who even then was seen as the last defender of a theological museum piece.

For similar reasons, I would drop the course in the life of Christ. The proliferation of Catholic lives of Christ likewise developed as the Catholic answer to the rationalistic studies of the last century by Renan, Strauss, Bauer, and the rest. Apart from the d a t e d circumstances of their origin, I find that such courses tend to obscure the mystery of Christ and His divinity by an unbalanced concentration on His humanity; they relegate Christ to an historical and geographical remove; and they perpetuate an inadequate approach to the Gospels as mere historical sources for the biography of Jesus.

There are some further items that I would add to the list of expendable high school courses and these would include courses in the Encyclicals, liturgy, and Thomistic theology as such. Any genuine values that might be lost by all of these wholesale measures could be salvaged for incorporation into the basic material of the dogma, moral, and sacraments. The problem here is the problem in the high schools generally: by trying to do too much we end up doing nothing very well.

### The Senior Year

The course that I have thus far advocated and described would cover the first three years. For senior year, I have a suggestion for something quite new, so far as I know, but rather badly needed. I refer to a course on Religion in contemporary life. It would include a consideration of the actual state of religion in America, with discussions on religious pluralism, secularism, Church and State, religion and democracy, the ecumenical movement and similar questions. The students would be taught something about the contemporary state of Judaism and Protestantism, with an emphasis on the difference between the Protestantism of the reformers and its contemporary evangelical, enthusiastic, and liberal manifestations. The second half of this course would be devoted to what might be called vocational theology with units on marriage, priestly and religious vocations, social teaching, the apostolate, and parish life. It is true enough that we have always been concerned to prepare our students to meet the moral challenge of the world into which they will be thrust. The purpose of a senior course such as this would be to prepare their minds with accurate and relevant information to understand what the real challenge actually is.

### The Need for Vital Organization

My final observations concern the implementation of the religion program by the administration

and the teacher. I suppose it is a truism to say that the responsibility for energizing and supervising the program belongs to the departmental organization at every level: local, diocesan, and national. But what is less apparent is why it must be that year after year we come to these meetings, analyze our difficulties, propose and discuss solutions, and then return almost at once to the same old routine. The blame, I think, lies principally with the rather loose departmental organization in most of the schools. I last addressed this session of the Teachers' Institute seven years ago. At that time I suggested that our religion departments ape the organization, morale, and enthusiasm of the athletic departments in our schools. But so far as I can see, nothing much has been done. Brother Medard, our chairman, has suggested another parallel that might be found in the current lease on new life that we find in our departments of mathematics and science. The way that they have risen to meet the challenge of the space age is something that the religion department could well copy also. The point is that the models are there, but the religion course is still too much taken for granted and the motivation and vitalization remains pretty much at the level of lip service.

The diocesan and community supervisors must do their part to stimulate but not to dominate the local situation. Perhaps it is time to think of a national organization of at least the heads of our high school departments. I only wish there were time to detail for you the progress and spirit we have achieved on the college level since the organization, just five years ago, of the Society of Catholic College Teachers of Sacred Doctrine. Then what of the possibility of a national theological magazine expressly for high school teachers? Such a periodical would be a real and practical means of bringing high school teachers up-to-date on the latest theological trends and Biblical studies. In short, every means must be sought out to keep the program from dying on its feet and to assure some sort of permanence and implementation for the ideas and suggestions that emerge from meetings such as this.

## The Teacher

I have saved until last some few remarks about the teacher of the high school religion course. I have done this only because it is my profound belief that the teacher is the most important factor in the entire picture. The most elaborate syllabus and administrative follow-through can be nullified by a lifeless or uninformed teacher. And the converse is true. The most disorganized and moribund program can be transformed by the enlightened and enthusiastic teacher. But it is important to yoke the enthusiasm to the enlightenment; the one without the other can probably do more harm than the absence of them both.

We must face the fact, in this matter, that in our present circumstances at least, it is a good thing and a necessary thing that all the clerical and religious faculty teach religion in the high school. This demands a certain amount of training and preparation, both formal and informal, for everybody. The minimal goal, it seems to me, should be sixteen hours of undergraduate theology of the calibre now offered to the laymen in our better college programs. The possibility should be explored also of having a cycle of basic courses offered in our communities of lay religious where they have not been otherwise provided for. I would not consider it unrealistic either to suggest that every high school religion teacher, whether priest or religious, take at least one graduate theology course in the material he or she ordinarily teaches. A sufficient number and variety of such courses is certainly available at the present time.

In addition to these formal procedures, a great deal can be learned these days by less formal means. There is now within easy reach a veritable flood of theological literature in English, both books and periodicals. The problem is to get the teachers to read it or, in many cases, to provide time to read it. To good habits of theological reading, there should be added also plenty of mature thinking, significant discussion, and other signs of professional activity and interest.

Every so often a Sister will tell me that she wishes she knew more theology because she is so afraid of teaching heresy. I don't think that is the point. Sisters, I am sure, don't really teach heresy. In fact the whole history of the Church shows that all the successful heresies were started by theologians. The problem rather is one of mastery and penetration. Nothing is worse, in a teaching situation, than to have the teacher a slave and not a master of the textbook. This mastery will come only from the means I have suggested. Take some courses and see how a trained expert can make a textbook come alive, disagree with parts of it, and highlight its inadequacies. Read theological works and think about them enough and you will become suddenly aware of the vast variety and shades of opinion on topics you once thought to be certain. It is part of your business as a teacher to know that this is so, why it is so, and how to control and explain it. Above all, the time invested in taking courses, reading, and thinking, will pay dividends in enabling you to break through the words and formulæ, the images and metaphors, to the realities behind them. It is not until all of our high school teachers have the habitual vision of these revealed truths as realities, that we can ever hope to give an effective religious education at this level.

# Is Tomorrow Expendable?

**Sister Mary Emil, I.H.M.**

A NEW life of Eisenhower charges that the American people "romantically, impetuously, frivolously almost, invested so much of the future in a dream of the past." Whatever our political reaction to that, it is a good sentence. And if, on this day when we meet to talk about Catholic schools in pursuit of excellence, we forget about that wise word "pursuit," and say to one another that our high schools have been and are and will be as good as they should be, that we only need more of them, and still bigger ones, and that all that will change is band uniforms, plastic floorings, and cafeteria furniture, we would indeed be sinking our future in a dream of the past that never existed. Honesty and realism suggest to us that we view our future in Catholic secondary education with what a great American archbishop called a "divine discontent."

Both of those words are important — "divine" — which speaks of charity, patience, hope, appreciation of the past while we are trying to build on it; and "discontent," which evokes the notion of an apostolic restlessness, an urge to do more and more, and not to be satisfied until we have built up the Body of Christ. Here in New York City you have much reason to appreciate your past — your tremendous system of Catholic academies and high schools, the vocations which have come from them, the accomplishments of your graduates on the Regents' exams — and we look to you with admiration in other parts of the country. But the apostolic restlessness evinced by your program of today, and the wisdom with which we have had pointed out to us the teacher's professional competence and spiritual keenness as the factors which will determine the excellence of your future — this is likewise to be admired. And so I consider it a privilege to be asked to participate in this teachers' institute, and to ponder together with you on this question to which we already know the answer — Is tomorrow expendable?

In the most important ways, of course, we know, and act on the knowledge that tomorrow is not expendable. As Catholics, we embrace, or at least bear, the sufferings of this life for the sake of the glory to come. As lay teachers in Catholic schools, you have sacrificed the greener pastures of public school salaries and tenure and fringe benefits to make an investment in the futures of our Catholic youngsters. For religious, vocational choice has been supremely wise if eternity is real and supremely foolish if it is not. Everyone of your beautiful new high school buildings put up with so much sacrifice by a loyal laity, every one of your old academies erected and maintained through the labors and deprivations of the religious of the archdiocese, bears witness in stone to your concern for the future.

## The Pressure of Today's Needs

And yet I think you will agree that in the day-to-day running of our classrooms and operation of our schools there is a temptation constantly to be struggled against: to act, if not to think, that the future is at least a little expendable, and that we have to sacrifice the needs of tomorrow to what seem to be the exigencies of today. Over the country we did this when we rushed our teachers into the classroom without completed preparation in order to fill a need for one or two years, at the expense of the teacher's competence or security for 20 or 30 years. We do it now when we sacrifice background reading, keeping up with current affairs, professional meetings and journals, to today's papers to correct, today's phone calls to make, today's war on apple cores in the drinking fountains. We do it when we ask to teach certain subjects because we have the 12th grade homeroom, or because we like the time these are taught, and so shuffle from subject to subject and field to field, always to make the best combination for this school this year, but with the disastrous long-term result of making ourselves discouraged jacks-of-all-trades who are secure in nothing. We do it when we who are privates in the ranks use this status to absolve ourselves from keeping informed on the state and problems of education as a whole, and our educational system in particular. If every teacher leaves it to the principal to appraise our future, to plan for it and invest in it, and if every principal passes this onerous buck to the superintendent, the prudential decisions which should have been the fine flower of counsel that came from the ingenuity of thousands of alert and living minds, will constitute an impossible burden for one, and we will have been spendthrift with our tomorrows.

Odd, isn't it, that we should have to say to ourselves that if we do not take time to plan for our tomorrows today, the tomorrows will be upon us

with their opportunities wasted because of the profligacies we perpetrated in the name of being practical. What will be practical about what we bring home from this institute tonight? I can remember, as a high school teacher, thinking that what was practical about a teacher's meeting which I could immediately translate into something that would help me in the classroom; it would be supremely practical if I could run it off on the duplicator — that blessed instrument — and pass it out to the children. If something like that came out of an institute it was almost worth the sacrifice of leaving the unchecked exercises, unbalanced book accounts, unmended clothes, to spend two precious free days in listening to speeches.

In the name of our tomorrows, could I now abjure that error, and could we agree together that the institute might be worthy of the supreme accolade — very practical — if we would all, you and I, go home to worry about what faces us in Catholic high school education? Not just to worry, of course, but to read, to think, and to talk, and then to start another cycle of reading, thinking, and talking, until we began to come up with answers, thousands of little answers, which would be sifted and pummelled and refined until they added up to big answers which we do not now have. What are some of the problems ahead about which we should be worrying? What are some of the needs and challenges we should be anticipating?

## Readying for the Future

The barriers are breaking down between high school and college. More and more as advanced placement programs are developed, we shall be encouraged to put college-level work into our last two years, and we shall have to be ready to teach college-level work there. When the tidal wave of collegians which is expected to double the enrollment by 1970 hits the colleges, it is very likely that the solution already advanced by the President's Committee for Education Beyond the High School and repeated by other education leaders, to add a 13th and 14th year to our high schools, will be repeated. This is not something to fear, but a tremendous and perhaps a *last* opportunity to make up for the tomorrows we have already wasted in letting almost the whole of the junior and community college movement slip away from Catholic education — but we would have to be ready. And this readiness would consist not so much in the addition of plant. Plant is important. But it seems to be easier for us to put the buildings up than to man them once they are erected. And on the secondary and collegiate levels our existing plant could accommodate later afternoon and evening classes in community-college and adult education work right now if we had teachers able to take on the extra burden. Our present pool of just 16 per cent of all the members of the Sisterhoods holding graduate degrees is too small, and if the opportunities of tomorrow in advanced placement, in 13th and 14th grades, in adult education in our suburbs — if these opportunities are to be seized, we ought to be sacrificing now to increase the number of Catholic teachers with post-baccalaureate training.

Another area of need. The advances in math and science indicate that our curricula will have to be revised and our teachers will have to go back to school — these advances will not now stop. They are only beginning, and it is almost futile to speculate on what we shall need to know in order to keep ahead of a curious ninth-grade boy in the age of fusion. We must educate for new occupations an army of technologists of all kinds, and greatly increased numbers in some of the professions. We must think of getting many more women into medicine and psychology, not only because of the national shortage in these fields but because of the distinctive contribution that women can make. As we try to keep up with Russia, if not to surpass her, and as we try to provide the huge numbers of trained leaders whom we should be supplying to the underdeveloped countries, the cry will continue to be for excellence, and we may expect not only more inducements to get us to improve our schools and our instruction, but more measurement of what we are doing and sterner consequences if we do not produce as we should.

In spite of current grumblings against it, there is every indication that measurement as a big business is here to stay. Now our loyal Catholic laity, who have read articles identifying juvenile delinquency with progressive education, and who know that we gave Latin and algebra to most of the pupils in the dark decades when it was not fashionable for the public schools to make the hard subjects standard fare, still think that Catholic education is superior education. God grant that they continue to be right about that. But today no reputations can be lived on very long. It would not take very many years in which Catholic parochial or central high school students would not get their share of the National Merit Scholarships, or would fall down on their College Boards, for college-conscious parents to become troubled about what we are doing in our schools. When the battle becomes joined over Professor Conant's wish to do away with two-thirds of our high schools, or the results of the new Federal research study on half a million high school students, or the Rickover proposal for pilot schools, or the Cronbach call for a system of "quality" control — all sides will appeal to what

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*Sister Mary Emil, who has written widely on the Sister Formation movement, is executive secretary of the Sister Formation Section of the N.C.E.A.*

they will call scientific evaluation and we shall be measured, on our equipment, on our curricular offerings, on our teacher preparation, pre-service and in-service, and above all, upon the achievement of our pupils. We must be ready to be measured — and what is more frightening, in the space age, we must be ready to be measured with a meter stick which will lengthen as we hold it in our hands, or as others apply it to us.

More problems. The trend is surely toward insisting upon four years of a modern language in high school. What are we doing now to train enough teachers who can bring the modern language to the point of fluency, so that we will have these teachers when they are needed? What extraordinary efforts are we making to keep up with the public school teachers whose attendance at next summer's special foreign language and guidance institutes will be so attractively subsidized by the federal government in grants that are not available to us?

### Emphasis on Developing An Elite

In our tomorrow, there will be vastly greater need for collaboration with parents, with public school teachers, with the professional associations in the particular subject-matter fields we teach — but such collaboration will make obvious demands on us. Our age is rapidly becoming conscious of what has been called the need to invest in educated brain power. Even though the world speaks of educated brain power in quantitative categories and estimates it in the same way that we count bombers or figure depreciation and obsolescence on our industrial plant, we cannot do that. The correlative need for us is to develop a Catholic leadership group, a group so beautifully described last summer by the late Holy Father to the International Office of Catholic Teaching in Rome. The Pope remarked that "the conflict of political ideas and systems, the grouping of nations into opposing factions, the needs of underdeveloped regions and the common utilization of common sources of energy" were the factors determining education's direction today. "The proper solution of these formidable questions," he said, "can only come from an elite with right ideas and great hearts who will know how to consider them with all the necessary technical competence, and also with an understanding of the essential requirements of the human conscience."

This elite with right ideas and great hearts are perhaps the particular responsibility of the Catholic colleges, and will surely be more so in the era ahead. But the high schools are still "the people's colleges" and those for whom our 12 grades are terminal should also constitute an elite in the general population. They too will have to be able to confront our modern culture with Catholic thought, and they will have to know enough Catholic thought to achieve this confrontation. Our high school graduates will need increasingly to be equipped to evaluate the mass media through which a hundred thousand professional public-relations men (more, incidentally, than the total number of teaching Sisters) are engaged in large-scale molding of public opinion and public morals. You may have read of the survey made this year of four Catholic high schools, which indicated that freshman boys watched television for an average of 25 hours a week and freshman girls for 15. What studies have we made to find out to what extent secularism so purveyed is counteracting what we teach in the schools? What explicit techniques have we devised to enable our students to appraise and criticize what they see and hear? A Catholic Actionist said last summer, "The greatest scandal of the century is to be found in the fact that we are just like everybody else." Apply that to popular attitudes toward race, toward labor, toward foreign aid, toward corruption in political life — all points on which our Catholic philosophy should make a difference. Do we even know whether our graduates are just like everybody else of similar age and socio-economic background? We do want our schools to be the equals of any others academically (and the Pope said last summer, likewise, that parents have a right to expect this), but we should be sure that we are giving something more. And we should not rest until we bring into our schools the more than two-thirds of our Catholic high school-age population who are not there now.

### College vs. High School

Still another worry. What are we doing — what will we be doing in our Catholic high schools to impress upon our graduates the importance of the Catholic college or university? A 1956-57 survey showed 403,000 Catholic students among the 2,875,000 non-Catholics in secular colleges and universities. Certainly over 50 per cent of our Catholic collegians are in non-Catholic institutions. Some estimate that as low a figure as one-third may represent the number of Catholics in Catholic colleges. Why? You know the reasons as well or better than I — finances, proximity, prestige, special courses, etc. The question for all these students is not, "Would it be a sacrifice to go to a Catholic college?" Let us admit readily that it is almost always a sacrifice to go to a Catholic college. The question on which we must do some soul searching is, "Why have we failed to convince so many Catholic young people that attendance at a Catholic college is worth the sacrifice, is worth any sacrifice?" This is a failure, of course, for which we are all implicated. The Catholic college

ay not have done enough to sell their product — we may use this huckster's phrase. And some of e students of whom we speak have never gone to Catholic high school either. But let us look at e group who have. Probably the Catholic college little at fault in not selling what it has to offer, cause these students have never been there. The ajor responsibility, surely, is with the high school achers.

Now I can remember, when we were in high hool, that there were open attacks on religion in e town's secular university. The Sisters told us out them, and our acquaintances who went to e university could corroborate the story. And we ere impressed that this university was no place r us. Today, the open attacks on religion are less equent or are non-existent, and without having ade any scientific study of the fact, I would be- eve, from our Sister Formation travels over the untry, that there is more defeatism in Catholic gh schools with regard to these students who ect the secular institution. The Sisters are dis- rbed about it, but do not know what to do, as ey see a third to a half of a graduating class off to a name-college or state university. And ey hope that the Newman Club will take care of .

I would like to suggest that the main attack on r ideas and values in the secular university today not in the area of religion at all, but in the field philosophy — philosophy or philosophies that oot through the curriculum — naturalism, rela- vism, pragmatism, scientific humanism, permeat- g the social sciences and education, appearing equently in the interpretation of history and terature, and cropping up boldly in the prefaces the texts on modern physics and modern mathe- atics. Now this is a hard thing to convey to a gh school student who has very little notion of hat philosophy might be, to say nothing of how false philosophy can creep into an entire curricu- m and finally undermine the whole intellectual asis for religion and morality. We have no one bject or place in high school where this realiza- on can be conveyed, but I submit to you, that we ust convey it, and we must see to it that as high hool teachers we are able to convey it.

To be very specific about this, I think that with- t witch hunts or invective, in a spirit of great arity toward the well-intentioned scholars who ach in these universities, we should nevertheless ake it our business to know what is in the basic xtbooks in use in the secular colleges and univer- ties of New York, and we should devise a way to ake this clear to the youngsters who plan to go ere. We should be able to explain to the boy who ants to go to M.I.T. for the best science training the country, what may happen to him when in his required philosophy class he is exposed to a succession of materialists, idealists, agnostics, existentialists and so on, each explaining and defending his system, and this all in the name of appraising the merits of these different thought patterns and "making up one's own mind." Now this is not an easy thing to make clear, and the adolescent will at first be attracted rather than repelled by the prospect of having the thought systems of the ages spread out before him so that he can make up his own mind. To show him that he cannot "take care of himself" under these circumstances, unless indeed, he is protected by a happy denseness which is shield against error as well as against truth, is not an easy task for the high school teacher. It would be understandable if she did not feel prepared to take it on. I simply ask you — should she be prepared to take it on? The Sacred Congregation of Seminaries and Universities, last August, issued a letter on the teaching of philosophy at high school and junior college levels for the countries where this is done, and pointed out the usefulness of refresher courses during summer vacations. There is some applicability here to us, I think. If indeed, it be true, that we have failed to produce scholars in the quantity and quality that should be expected of Catholic higher education, I wonder if the colleges and universities should not enlist the help of the high schools. I believe that the first stirrings of a vocation to scholarship, just like the first appreciation of what Catholic higher education is, occurs in high school, and we have a mission here to show young students what an exciting and rewarding chase the pursuit of ideas can be.

### Teacher Preparation

And we will not be able to do this, of course, unless we have engaged in the pursuit of ideas ourselves. And so we are back to teacher preparation. We cannot talk about any problem in secondary education for very long without returning to the training of our teachers. But we cannot talk about the training of our teachers — and this is my reason for making a little survey of the present problems of our high schools — without making sure that our preparation is preparation *for* something. How otherwise can we nerve ourselves to make the sacrifices of today for the initial and the continuing preparation of the teachers of tomorrow unless we think a long time on what the stakes are, on what our mission is, on what depends on us?

It is this stage of asking "why" we should do something which we sometimes pass over too hurriedly, and when we do that, we may be tempted to conclude that the "what" which is suggested to be done is too expensive, and that we cannot afford it. And this is how we expend our tomorrow. It is all the more urgent that we take a long and

careful look at why we must make sacrifices today to prepare the high school teachers of tomorrow, because the tomorrow of secondary education will not call for technicians. It will be an age, no doubt, of television teaching and tape teaching, and teachers' "studios" perhaps, and pupils doing individualized work in their little cubicles of "q-space." But we teachers will not be the electricians in that electronic age. We will be the discussion leaders, the directors, the inspirers, the master teachers, who will manage the teams of assistants and aides. And this will require adaptability, vision, breadth, versatility, from us. We will need liberal education and we will need spiritual formation in corresponding and in greater depth so as to integrate all of this into an intense religious life which will sanctify us and help us to sanctify others.

As you may know, the Sister Formation Conference, and similar movements in the brotherhoods, are trying to give this kind of formation to the young religious before they enter the apostolate. I would solicit your prayers for that effort today. But I will not talk about it further. I would rather like to discuss continuing education — cultural, professional, and spiritual, — as an obligation upon all of us who are here today.

Now few of us, surely, will be able to go back to school full-time. Most of us will not even be given a choice about whether we go back for summer and after-school classes. If we are given a choice, then we should, by all means, take it — and pursue it gratefully to the goal of at least a subject matter M.A. in our teaching field, no matter how many summer schools or Saturday mornings of waiting for buses in the rain that may involve. Usually, however, this is a decision for superiors, and superiors everywhere are making heroic efforts to stretch scarce community resources. Let us confine ourselves, therefore, to what we privates can do something about.

### The Time-Problem

First of all, the high school teacher, for her long-range and her short-range preparation, needs time. Those of you who have read the latest volume of Sister Formation Proceedings published last spring by Fordham press, will recall Sister Elizabeth Ann's study of 10,000 Sisters, which showed high school teachers to be on the average 12 hours and 17 minutes a week short for what was estimated to be a reasonably adequate preparation of their school work. I imagine that the teaching priests, the brothers, the lay teachers, are similarly pressed. This time-problem is the most serious one we have, surely, and much of what we have called for in the first part of this paper will simply add to the frustration if we do not solve it. The higher superiors, superintendents, the pastors, the principals, are sympathetic, I can assure you, and they are working on it, and it is only from our combined effort that an all-over solution can come.

Yet there is much that the individual teacher can do. She can make maximum use of the time she has; she can establish a hierarchy of values in the different matters which call on her attention, and do these things, remorselessly, in that order; she can be on the alert for ways to save time and can respectfully suggest them when it seems appropriate. She can fight the temptation to discouragement and giving up on the job and being content with inferior performance, when it seems that the perpetual rush is hopelessly beyond endurance. She can — and this is something quite important — be open to the possibility of new arrangements which will relieve her of sub-professional duties. Sometimes lay people are more convinced than Sisters that in view of what we owe their children we do not have time for the domestic and sub-professional chores of other years. Teacher aides on a volunteer basis are working out in the elementary schools. A certain resistance on the part of teachers has to be broken down here, but when the question reduces itself to, "Will I insist on closing my door and being alone in my own room to my own children even though I deprive the youngsters of the extra time these mothers could save for me?" our elementary teachers respond generously.

So *we* may have to call on home school councils for lab assistants, volunteer library aides, volunteers for clerical work, perhaps even volunteer theme-correctors drawn from the ranks of competent college graduates. What English teacher has not thought how much the children would learn and improve if they could write a piece every night which we could return carefully corrected the next morning? If it would be a choice between being able to read and correct about two papers a month in each of our five or six classes, and using competent volunteer help to go over some of these themes done more frequently, I wonder if we could not adjust our feelings about too many cooks swimming around in the academic soup? There are no holes in most of our days. If we find more time for our teachers, something else will have to give and it cannot be our spiritual lives, surely. To find out what can give, and to work gently, in whatever way is proper to our position, to render ourselves more free for our apostolate, will take vision and courage and generosity. But it must come.

### Reading, Study, Research

After *time,* and *in* the time we pray can be found, the high school teacher needs opportunity for reading, for continued study, and even for research. During the last year voices in both Catho-

ic and public education have been raised to point ut that the high school teacher, too, should be able o do some research. Now what is research on the igh school level is perhaps not the same as what s research on the post-doctoral level, and the op-ortunities will vary from subject to subject. I hould like to understand it widely here, as a little riginal study, at some depth, of some phase, of vhat we are teaching. This will put challenge and ife into our instruction; it will greatly enhance vhat we have to give to the students; taken col-ectively, as the sum total of all such bits of re-earch it would be a tremendous boon to Catholic ducation. The time factor enters here, of course, ut much more important than that is the exercise f ingenuity and the evidencing of eagerness. Your principal, who has a schedule, the book bills, he school play, the pastor's feast day, the perma-ent record forms, the flu shots, the community hest, and getting the Sisters driven to the den-ist, on her mind, together with a thousand other bvious things, will not come to tap you on the shoulder to say, "Sister (or Brother), wouldn't you ike to do a little research?" But if there is some-thing you would like to know or do, if you are on the track of an idea or a procedure which will en-hance your teaching and that of others, if you have already sacrificed some of your own free time to get it started, if the project shows merit — your principal or superior will take time from the flu shots and community chest to talk over with you how you could pursue this interest and make your contribution to the educational work of the com-munity and the archdiocese.

I have said that none of us can take ourselves off to summer schools and institutes without being sent; many of us do not even have the custom of asking for what may be privileges. Nevertheless, the universities are beginning to come to us. *Con-tinental Classroom,* for instance, which is bringing the possibility of graduate credit in atomic physics right into our convents this year *via* television, is a landmark, surely, in in-service teacher prepara-tion. It is true that the hour of this telecast makes it impossible for many or most of us, but some cities are offering it at other hours, and as the re-quests multiply these courses will be given at times when we can take advantage of them. And in many cases it will be up to us, as privates, whether we wish to avail ourselves of these opportunities.

I do not need to tell you that your city abounds in cultural advantages by way of workshops, insti-tutes, exhibits, lecture series, for which teachers in other parts of the country would take long and expensive trips with great hardship. Often these opportunities are more valuable even, than univer-sity work leading to a degree — and they are to be had for the time it takes to go, and the subway fare.

Few of us of course *have* time. We *take* it, for what we conscientiously feel to be most important. None of us have time for a daily hour of serious reading. It would be interesting to discuss whether the kind of secondary educators we shall have to be, tomorrow, can afford *not* to take this much time for this purpose. If we do take time for our own continuing education, it will involve sacrifice today, sacrifice this year. It might even detract somewhat from the optimum operation of our school this semester. But the same difficulty will exist next semester and the semester after that, and at long range we will have more to give to the children for having invested in the future of our teachers. Every investment involves sacrifice and present austerity. But if all of us as teachers use ourselves up, every second of every day, on present tasks, and never put more into our minds, we will have less and less to teach from, and it will be harder and harder for us to communicate a love for this learning which we never have time to do ourselves, and whose benefits we cannot il-lustrate in our own lives.

The public school system puts tremendous sums of money into in-service programs for their teach-ers. Business and industry are sponsoring adult education for their own people on an unprecedented scale. Where we can use their resources, we should; where we cannot, and where we do not have the financial means to match them, we must make up for it somehow by our own ingenuity and devotion.

## The Spiritual Dimension

Our Holy Father has pointed out that we should collaborate with all persons of good will in solving the problems of our times; but he has also pointed out that unless we are technically and spiritually prepared for such collaboration, we will do more harm than good. And so he has called upon us, as teachers in Christian schools, to communicate to our pupils, along with the formation of spirit and character, the wealth of our profound spiritual life. And this, too, we must develop before we can give it, and we will not give it tomorrow unless we work at it today. This is an age in which in-service education will be caught up in what is being rec-ommended more and more strongly for all adults — continuing education, or lifelong education. Surely in teacher preparation this need for continuing, and lifelong, development of the interior life must hold the primacy. How we can do all of these diffi-cult things at once, in a period when we suffer from shortage of time and shortage of personnel, how we can do them, in balance, and with joy, is not easy to see, but it must be done. We are here to plan for it. The sublimity of the goal is itself an assurance that we are right.

# Pre-Teenagers and Vocations

## Sister Mary Consilia, O.P.

THE best place to look for evidence on this subject is first in the heart of the child and then in the file of a vocation promoter. The latter place is an overflowing storehouse of pre-teens' ambitions in matters of religious vocation, ambitions which are realized only by a few of those deeply motivated fifth and sixth and seventh graders who pour out their yearnings on scraps of paper left over from discarded home work sheets, on fragments of the family grocery bill, on the back of laundry lists and on personalized stationary — highly decorated, highly scented, and highly mispelled.

My storehouse goes back 10 years. The notes which every mail brings to my desk are packed tight in a sizeable file. Too bad the novitiates are not so crowded!

Among pre-teens, the greatest number of letters are written by fifth and sixth graders. They ask numerous questions and press hard for a prompt reply. My most classic note reads thus:

> Dear Sister,
>
> Please hurry up and send me some information on how to become a sister. I am in the 5th grade and think I have lost my vocation already. Hurry! Thank you.
>
> Betty Lou
>
> P.S. I am sending you 6 pennies for postage.

That letter came from a small New Jersey village and it was sent AIR MAIL: SPECIAL DELIVERY. This is typical of the delightful spontaneity and zeal of the girls of nine and ten.

What do these children say when they write? What motivations do they have? What questions do they ask? What reasons do they give for wanting to know? Do they share with their friends their curiosity and its satisfaction?

Let's pause a minute and look at some documentary evidence.

### What Do They Say in Their Letters?

For the most part, with usual childlike simplicity, they say:

> Please send me
> tell me
> write me
> give me
> information on how I can become a Sister.

Sometimes it stops right there; but often there is an added word:

> I am only 10 (11, 12) now, but I do not think that is too young to start thinking of my vocation. Do you?

One very enterprising fifth grader added:

> P.S. Please send me a picture of you when you were a postulant and one when you were a novice. If you have any extras, I'd like to see one of you now because I want to see how much I would change by the time I became an old sister.
>
> P.S. #2: What do you do with the old sisters? My father says he never sees any.

When one achieves the difficult and highly specialized task of breaking the code of modern grade-school spelling, it is quite obvious that these youngsters want to know a goodly array of solid information. For instance:

> How much does it cost?
>
> What is the dowry? Is it more than if I were an earthly bride?
>
> How long will I be in the novitiate?
>
> How much studying must I do?
>
> Is there much homework in the convent?
>
> What time do Sisters get up in the morning? Does their superior ever let them sleep as long as they want to?
>
> Is there a set time for going to bed? What happens if you do not want to go to bed then?
>
> If I go to the convent can I ever again see the late, late show?
>
> Can one's family come to see a Sister?
>
> What kind of food do they serve in the convent?
>
> Would I have to be a teacher first before I could be the principal?
>
> What would I do with all that time during the summer?
>
> Do Sisters have any recreation? If so, what do they do?
>
> Do Sisters dance? I don't mean just *with Sisters*. Do they dance with anybody else? Who?
>
> Did you like Sister Luke in the book called "The Nun's Story"? I didn't. My mother said if I ever went in, maybe I'd be like Sister Luke. Are you?
>
> How does a girl know if she got a vocation? And where does she get one? Would a girl's teacher know if the girl had a vocation before the girl knew it? How could she tell?

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*Sister Mary Consilia is the vocation promoter for the Dominican Sisters of Newburgh, New York.*

Can a girl who writes left-handed become a Dominican Sister? Can she become a Jesuit Sister?

At what age can you enter the convent?

What is the main work of the Sisters?

Can you wear a wrist-watch and rings on your fingers?

Can you have pen pals if you are in the convent?

Let me state, *sotto voce*, that fifth graders (and ven sixth) manifest extreme interest in the color nd length of that hidden commodity which lies etween the under surface of the coif and the ıter surface of the skull.

At this point you cannot very well deny the fact nat the questions are the result of reflection, a ecessary condition, says St. Thomas, for a reli- ious vocation.

### easons for Writing

Here are some of the reasons they give for writ- ıg:

► I always wanted to become a Sister, ever since I was in the first grade.

► I know the dedication one makes to God and I am uplifted by it.

► I have wanted to become a Sister for a very long time and now, God willing, I want to enter when I finish eighth grade in June. Can I enter even if I fail the Regents?

► Please say a prayer, Sister, that I have chosen what God wants me to do. I have been thinking about the religious life for eight years and I think it is God's will for me.

► I am 11 and interested in becoming a nun. Would you please send me information about your order? Would you please include the rules and regulations I would have to follow if I became a Sister? How would I go about it? When? (You see, I am planning on going to college first.) To help me remember my vocation when I am in college, I should like your autograph and some from the other Sisters but if you print your name, never mind. Thank you, Sister.

► I realize the shortage of Sisters and I would like to be of some help. Also because I love God very much and besides, I like to wear veils, but mostly because I love God.

### Whence Arises the Notion of Religious Vocation in the Human Order of Instrumentality?

We have time only for a brief summarizing of the occasions which the letters gave as the motivating factors in gettting such young children to sit down, write, mail letters of this nature and as frequently happens, plague the vocation promoter with repeated requests for *more* when she has sent them everything she had, including stray pieces on boys' vocation. I give these "occasions" not in any special order but merely as the letters stack them up.

► Vocational rallies, which supply the youngsters with material for leisure reading for months after and which they sometimes send back with the question: "Dear Sister, Did you give me this leaflet at the Paterson rally or did some other Sister?"

► Visits to the Mother Houses as on days of open house. Personally I find this one of the best stimulants.

► Vocation projects carried on in the classrooms, especially during annual vocation month or novena. Right now the mail is flooded with "Please send me something right away. We picked nuns and priests in school and I got the Dominicans."

► After-school talks with the classroom teachers (when they are genial and not hurrying to the laundry or kitchen; or sacristy, stage or supermarkets). These are priceless opportunities for the informal generation of generosity and the inculcation of correct concepts.

► Literature, especially if it has pictures of nuns washing dishes, hanging up the wash, etc. These seem to be the mainline attraction probably because it is not a familiar school sight. (With high school girls, by the way, literature is low on the list of "inspirations.")

► Mission stories. "Dear Sister: All my life until today I wanted to be a Dominican Sister. My girl friend and I read the Marist magazine today and we both want to be one of those Sisters. Please take us off your list and put us on theirs. Thank you very much. Two future missionaries. Goodbye, Sister."

► Vocation talks in the classroom, with opportunity to ask questions and present opinions. Time after time I am amazed at the amount of absorption grade school girls manifest and the solid character of their questions. I recall here particularly several schools where the girls participated in discussion in a remarkable way: Perhaps the Sisters from St. Columba's, down in the West 20's recall a session I had there with their girls; or the Sisters from St. Elizabeth's in uptown Manhattan; over on the East side with the children at St. Francis de Sales in the 80's and up at Holy Family in New Rochelle. The maturity of the discussion I had with these and hundreds of other children in many schools was a constant reminder to the Sisters who listened and to me that "the Spirit breatheth where He will" and that solemn things do sometimes come out of mouths of babes when human factors cooperate with the Divine.

These are among the foremost means I believe (and I think there is sufficient evidence to sustain the opinion) to be the sparks that in the natural order ignite the fires of Spouse and Apostle in the hearts of pre-teens. Here is a note received from a girl after an Open House Sunday at the Mother House:

> Dear Sister:
>
> The girls of the seventh grade wish to thank you for the program we enjoyed last Sunday. The panel discussion was most enlightening. We learned so many new things we did not know about before, especially about the Sisters' vows and also how they acted when they first thought they had a vocation. The choral recitation of the history of the Sisters had us all crying. We felt so sorry for the Sisters who were left all alone on the dock when that priest forget to meet them. Betty Jane, who always says nice things about the way God acts, said how good it was of God to take care of the Sisters when he sent them the captain instead of the priest the bishop had told to come. We talked about that all the way home and it made some of us want to do hard things for Christ like those Sisters did. I told the girls my mother says God always helps those who do His will. Maybe some day some of us will follow a Dominican vocation. Will you invite us again next year or do we have to give other girls a chance? We all want to come back and learn more about Sisters.

Now that's a solid note from a girl just one month in the seventh grade. Information that is combined with inspiration seems to have the glue which makes it stick!

We sometimes think little heads have small brain-power and that adult discussions on essential points of religious life are "way over the heads" of seventh and eighth graders. From many years' experience with panel discussions and pre-teens, I am convinced that in this subject matter at least there is unusual elevation of thought, superiority of reflection and judgment, and unrivaled opportunity to stimulate vocational aspirations. Here is an unsolicited letter received after a panel discussion during which six high school girls (juniors and seniors) had an open forum with six young religious still in their formative training.

> Dear Sister,
>
> I am — so-and-so's — friend. I had the great honor of going to the Mount last Sunday. I just want to tell you that I had a wonderful time. I don't know why, but I was just entranced in the beautiful chapel. I enjoyed the panel very much and the choral recitation was just wonderful but I really do think the chanting was the most beautiful thing I have ever heard. Someday if our Lord wills it, I fervently hope and pray that He will choose me to be one of His Sisters. I am only in the eighth grade but my mind is made up. I really want to be a nun. I know I am not deserving of it but I will try my best to do the will of God. I am trying to go to Mass every day now, to gain grace for my vocation. I would deeply appreciate it if you would send me some information on the Sisters' life. Thank you again and again for a most enjoyable day. May God bless you and all the Sisters.

Amid the comic and the serious elements of such communications to a vocation promoter from pre-teens (and believe me, these are only a few of the many available), we see the following characteristics stand out clearly.

First, Pre-teens are capable of being stimulated to great depths.

Secondly, the stimulation is quite strong as early as the fifth grade, normally at the age of 10 years.

There are evident also, with reference to vocational stimulation which is on the supernatural level, the following characteristics which psychologists discover operating on the non-spiritual level:

- ► desire to emulate
- ► group ideals
- ► response to inspiration
- ► keen reaction to ideas, spoken and written
- ► dedication to a cause
- ► willingness to make sacrifices if the cause is seen to be sufficiently attractive and compelling

And then there is the darker side: the side of the picture we must face, those features we must study, that soul-searching question: What happens to those budding vocations between the grade school and the college? Somewhere along the line eager, zealous aspiring apostles become lethargic, then chilled from inaction, then indifferent and finally, in all-too-large a proportion, fail to fulfill their early promise of a fruitful and life-long dedication to Christ. This much we can say: the graces of vocation are not wanting. Is the human instrument blunted? Do the tempests of worldliness submerge and suffocate those early desires? An examination of conscience is in order on both questions.

In a few moments I shall present some closing evidence which I believe is a major cause operating in the downgrading of early inspiration and aspiration with the eventual loss of appreciation of the desirability of serving God, which also causes the collapse of the desire to do so.

What can the school, especially the classroom teacher do to hold the maximum number to their early ambition and keep the loss of vocation to a minimum?

Would it not seem that more of us should encourage our children to write for information? There are enough congregations in the United States to keep the youngsters on a first round until at least they are of voting age. Let me suggest that you ask yourself this question: When did I write last to the community vocation promoter for literature on our own community for distribution to my students, for placement on the library shelves or for posting on the bulletin board?

When did I last suggest to my children that they write somewhere for literature? Have I ever even told them that all communities have literature

ailable and are happy to send it . . . even to the
h-grader who wrote:

Dear Sister:

I read the literature you sent me. It did something to me. When I read about doctors or nurses, or even when I cook, it does something to me because I keep wondering which of these things is God's will for my life. I am still in the fifth grade but it will soon be June and then I'll be promoted. (I hope!)

Do I have a vocation bulletin board set up for arch?

Do I have a daily Prayer for Vocations said in y room unfailingly?

Do I have the children pray for priests and others and sisters?

Do I *inform* my children on those aspects of the ligious life which they can assimilate and do I ve them opportunity to discuss them?

Since it seems true that the pre-teens are capable attending to and appreciating inspirational therings where religious life is discussed, why t give them a steady but judiciously-spaced proam of panels or forums over a period of several ars, spooning out inspiration with information in all but effective doses. (Information on that pe of program can be brought up later for discssion if it proves to be of sufficient interest to arrant further inquiry.

We must not make the mistake of thinking that e-teens are not thinkers. Speak out strongly and raight; tell them the obligations, the hardships, e inconveniences of the religious life. *They want make sacrifices;* we should tell them where the atter of sacrifice lies. But tell them, too, the dvantages; the divine and human helps to fulfillent; the priceless contentment and innermost ace in the soul of the spouse who graduates (yes, *raduates*) from the wholesomeness of the simple sire to serve God to the privilege of making the crifices necessary to this service, to the felicity that degree of service and sacrifice which is acmplished in surrender, oblation, holocaust.

Tell the children the signs of a religious vocaon; tell them the role God plays; of their own rrespondence; that it is an invitation and that erefore it is more the result of a great personal ve of God for us than the will to insist upon our owing our love for Him through nettles and hairirts. God is Love. Possession, firm possession, those principles of faith and their utilization in e ups and downs of human existence will be the re-fire stimulants to service and sacrifice and entual total surrender. Then the vows are underood and appreciated for the winged flights to od which they truly are; no longer will the vows thought to be stumbling obstacles before leaden et dragging themselves painfully homeward to uncertain welcome.

Explain to the children the steps to be taken in moving closer to the objective; the counsel sought of parents, teachers, priests; the increasing prayerfulness; mounting devotion to the Mother of God; the avoidance of deliberate sinfulness even in the venial category, the nature and need of spiritual reading, and a host of other instructional matters which a genuine vocation must feed upon.

From what we have seen of girls' practice of sharing-the-thought with friends, it would not be inappropriate but rather an incentive to mutual support to form a vocation club of some kind. Call it what you will: Future Sisters' Club, Good Counsel Club, anything, but at the regular meetings (short but frequent) continue to supply the information and the inspiration in increasing quantities. Let the girls report on what new literature they have received since the last meeting; let them make a list of the multiple types of occupation engaged in by Sisters and Brothers; on a globe or world map which would be displayed at every meeting let particular mission areas and other religious statistics be indicated; let the Future Sisters Club take charge of a school vocational bulletin board; let the girls write little talks to give before the club members and to classes in the school.

At this point I begin my conclusion, a statement I consciously and deliberately make that you may know the moment of your deliverance is at hand.

We have seen what the pre-teens say when they write; we have analyzed the motives and occasions moving them to write; we have above all I hope, seen that the fifth grade is a crucial grade in which the children express their desire to know more; in which they reveal their aspirations and their need of guidance. These things I think have been made quite clear by the letters of the children themselves. If you think that age creates a difference in problems, that the pre-teens have problems different in *kind* from their high school sisters, I think you are mistaken. The difference, I believe, is in intensity, urgency to *know* because maturity is already at the threshold and (so the girls think) old age has its hand on the knob. The high school girl seeks knowledge, surety, counsel, desire to know what God wants of her; these are not *different* problems from those of the pre-teens but only more proximate, more nagging.

Perhaps what emerges most strongly from our analysis of pre-teens' capacity for vocational stimulation is this: that we, the teachers, come to see that the knowledge we give the younger girls, the desires we try to stimulate, the guiding principles of self-study and self-management we inculcate in them will make the decision of the older girl and her resoluteness in following that decision less a time of uncertainty and trial and more like the

speedy flight of an eagle beyond the drag of worldly things and crippling self-interest to the freedom of a Child-of-God-become-the-Spouse-of-God.

### What Happens to the Vocation Between Grade School and the College?

Let's examine a case history through her letters.

1954

Reverend dear Sister:

I am a student in the eighth grade. Last night I attended a career night at the local high school. I spoke to Father X and he told me to write to you. He said that you would answer my questions. I have been thinking of becoming a Sister ever since I first started school. I went to a Catholic school for seven years. When we moved here I had to go to a public school.

If you don't have much money would that stop you from being a nun? And could I come to see you and talk everything over with you? If it is possible, my father could take me up to see you some weekend. Do many girls go away to be a nun at 13? Thank you.

Melissa

In 1955 Melissa went to the public high school of her town.

In 1955 and 1956 and again in 1957 she and her parents and a girl friend attended our annual Open House Sunday. She loved the first and the second; after the third she was silent. Then came this letter:



Dear Sister,

I have realized in the past year that my life ha become very social and my wish to become a nu grows less and less although I still think it is good life for some people. I have been saying tha I wanted to become a nun ever since I was in kin dergarten. I was rather shy and timid then bu now I have come out of my shell. I go out on singl and double and triple dates and to lots of dance now which I hadn't done about two or three year ago when my wish to become a nun was the strong est. You might say that I have come out of m own world and entered the real world. It is s snazzy and attractive that I love it.

Besides liking to date, I also love clothes; as m mother says, I am clothes-crazy, rock 'n roll-craz and boy-crazy. Elvis Presley is my idol right no This doesn't seem to be the thing a girl who going to be a nun is made of. Before you decide to be a nun did you act like me or did you like th things I like?

Then came this final letter in 1958:

Dear Sister,

I am at State Teachers College and love it. Bo is psychology exciting! It tells you all about wh you love the things you love and why you do th crazy things you do. Our teachers here, some them, do not think we have a soul. Do we? I a all confused over that. I am not confused any mo over my vocation. Maybe I'll be the mother of nun. Love.

No comment.

# Report on the Puerto Rican Program

## Sister Mary Francilda, S.C.

EDUCATION in Puerto Rico has been growing by leaps and bounds. To date there are approximately half a million pupils between the ages of 6 and 18 attending public and private schools. This number represents 75 per cent of all eligible school-aged youngsters. Considering in 1940 only 50 per cent of the children of school age were attending school, this increase of 25 per cent over the past 19 years is admirable. With approximately 1,800 elementary schools, 250 junior high schools, 70 senior high schools and 11 vocational schools, Puerto Rico is endeavoring to help its children overcome ignorance. The school system takes its characteristics from the public school system in the various states — the 6-3-3 plan has been emphasized, that is, six years elementary school, three years junior high school, and three years senior high school.

Of course this means that students are released at an earlier age to take their places in an already crowded labor market; however, if agriculture and vocational training are stressed, graduates might easily and quickly be absorbed by Puerto Rico's recent progressive program known as *Operation Bootstrap*. Higher education in Puerto Rico m be obtained at the Inter-American Institute, t College of Agriculture (supported completely by t government), the University of Puerto Rico, a last but not least — the University of Santa Mar The Catholic high schools enroll about 4,000. E rollment in 49 elementary schools approaches 19,0 This means that approximately 25,000 souls are ing formally educated in Catholic schools. Ho ever, 25,000 children is certainly a small perce tage of all school-aged children of Puerto Ri Undoubtedly, this limited number is due to the f that only those able to pay some tuition can att a Catholic school.

### Puerto Ricans in New York

We speak glibly today of the Puerto Rican pr lem facing many of our schools in New York. steady influx of children, hampered by a langu barrier and products of a milieu far different fr our own, provides a challenge to our ability as e

*Sister Mary Francilda is principal of Our Lady the Angels School in the Bronx.*

tors to meet the needs of these young migrants eking admission to our schools. Undoubtedly, the *nguage barrier* is the most immediate problem; nfortunately not too many present-day pedagogues 're personally prepared to span this barrier. How-'er, there is a universal language that can easily ' expressed and just as easily understood, namely, *racious acceptance.* The Puerto Ricans are a sen-tive, big-hearted people and in their country a ranger is greeted warmly and graciously as a iend. These warm-hearted people are puzzled and ften moved to resentment by the reception they eceive in our schools. To create an atmosphere of racious acceptance a principal should:

1. *Receive all applicants cordially in a friendly nvironment.*

A principal may place attractive scenes from uerto Rico as a decoration on a bulletin board ist outside her office. Informative signs printed ı Spanish might be displayed in the entrance hall.

2. *Interview leisurely in Spanish.*

From a land where no one hurries, the Puerto ican finds our brisk business manners hard to nderstand. Most of these migrants understand ur language even less; therefore, an interpreter a necessity if one is to give effective assistance. olunteer translators are often found in the Le-ion of Mary, the Mothers' club, Confraternity roups, etc. Sometimes a member of the school taff is able to render service in helping to break ıe language barrier.

3. *Refer the individual child to a placement best or him.*

Should the school be inadequate to meet the ıild's need, or should over-population bar him rom entrance, another school should be recom-ıended. Possibly an academy might be suggested, finances permit, where smaller classes allow for reater concentration on language weakness. Vo-ational schools for the older boys with little edu-ational background might be pointed out as a pos-ible solution for placement. Children for the up-er classes seven and eight might be referred to eading clinics, or, perhaps, to a public school here Opportunity and Remedial Reading classes re operating. It is essential whether he is ac-epted or rejected by your school, that a Puerto ican child should feel he has found new friends mong the Catholics of New York. Perhaps a prin-ipal has referred a child to a public school (with friendly reminder of fidelity to the released time rogram); or maybe an unemployed parent has een told about the Catholic Charities Archdiocesan mployment Agency, the Commonwealth of Puerto ica Department of Migration and Labor office nd the New York State employment bureau. These racious gestures take very little time and may pay dividends in eternity. It is frightening to consider that to turn a Puerto Rican child from your school might be to turn him away from God and the Church you represent; unless, of course, the rejection be a regretfully gentle one, a Christlike one.

Should the principal accept rather than reject the individual, what should be her procedure? Facing you in April are anywhere from 10 to 50 Puerto Rican youngsters asking entrance to your schools. What is the principal to do? Enlist a Spanish speaking committee beforehand and pre-instruct them as to the information they are to obtain from the youngsters' parents or guardians and as to the attitude of graciousness they are to manifest. The committee can also give out the forms for medical examinations, information regarding requirements for a school uniform, the procedure for returning in September and a recommendation to attend Mass and receive the sacraments.

It is presumed the classification of these students will have been made during vacation time according to any extant records, or if none exist, according to age levels. When the Puerto Rican begins school in September some basic experiences ought to be provided for him, such as: Learning how to answer correctly and clearly such questions as "What's your name?" "What class are you in?" "Who is your teacher?" "How old are you?" "Where do you live?" He should learn the location of the lunchroom, the auditorium, the lavatory, the medical room; identify the features of the classroom (e.g., wardrobe, bulletin boards, erasers, chalkboards, window pole, window boxes). Teachers might choose the Puerto Rican children as helpers for housekeeping chores: preparing labels for the objects in the room, teaching the child words by having him print labels, identifying the letters, and so forth. The Spanish children need non-verbal activities in which to work and learn.

At the end of the month the teacher who has carefully observed her young migrants should classify them as to general ability, alertness, assimilation of knowledge, and ability to get along with others. The next step is for the principal to have a conference with her teachers in regard to the progress or lack of progress of José or Tesla. During this conference the placement of the child may be confirmed or re-established. It is possible that a child has shown above average ability and should be placed in a higher grade; but it is more likely that the language barrier has been too high for the student and he should be assigned a lower class. Unfortunately there are no valid tests for screening and evaluating the Puerto Rican youngsters. They should not be submitted to either the verbal or the non-verbal testing program. It is a gross injustice to a child to write "IQ 60" on his

record card when one's tests are invalid. Whether the child has been advanced or placed in a lower class, he needs extra help. His language is still a problem. It is the principal's responsibility to cope with this problem in a practical way.

It would be ideal to have a special teacher come and give special attention to these pupils. But this is rarely possible. Nevertheless, many neighborhoods supply other solutions. There might be a retired school teacher around who would be happy to help by coming in and taking a group an hour or two a week for phonics or preliminary reading. A mother might have an hour a week to give in supervising a silent reading period, relieving the regular teacher to do remedial work with the Puerto Rican children. A 15 minute phonetic drill might be held before class in an auditorium by a teacher released from yard duty, or possibly brief classes might be held after school — with some reward offered as a boon. One school I know of has departmental work in reading and mathematics for its Puerto Rican students (who represent 70 per cent of the school's population). These students take examinations on the grade level of their reading and mathematical ability and advance according to their own achievement. The principal might even "farm out" some of her Puerto Rican students by contacting graduate students and having them instruct the slow learners who need the individual touch.

These special efforts ought to be interspersed with the daily classroom activities. In the classroom an effort ought to be made to teach something about Spanish culture. In work with the Puerto Rican pupil, the language barrier is always acute. By and large, it seems to be the only acute situation that the teacher has in dealing with the youngsters.

Most teachers consulted have expressed their pleasure in working with these children. They are eager to learn, alert to new experiences, appreciative of anything that is being done for them. As far as the language barrier is concerned, it can be hoped that it will gradually be overcome because in 1956 English became a *must* subject in the school system of Puerto Rico for the first grades.

## A CLEAR AND URGENT CALL

We usually ask what the Puerto Ricans need from us, what we can give them. Once in a while let us ask this question: "What do they give *us*?" I strongly believe that the immigration of a half a million new Catholics to New York, making the archdiocese one third Puerto Rican, is a great grace for this city. Through them the clergy, religious and lay people of this diocese are being transformed into missioners.

What is a missioner? A man who is willing to leave the ways of his own home to bring the Gospel to people brought up in a different way. I do not have to tell you that through Confirmation you were ordained apostles, responsible personally for the expansion of the Church. In New York, those most in need of the Gospel at this moment are people of a different cultural background from your own. There is no doubt that there is a missionary vocation for every New York Catholic at this moment.

We must be vitally conscious that more than one third of all children in the Archdiocese of New York are of Spanish-American background, most of them born in Puerto Rico. Their parents, out of sheer necessity, have left a beautiful island which was home, to make their way in this city. Among all the children in New York, those who most urgently need your help, whose faith is most seriously endangered if they cannot enter a Catholic school, are the Puerto Rican children. Their providential presence among us forces every Catholic to realize his responsibility and to communicate the truth of the Church across cultural barriers.

This clear and urgent divine call to develop a strong missionary spirit in a whole diocese, a sense of responsibility for those of other backgrounds, will have far-reaching consequences. As Cardinal Spellman said in 1955: "Through the coming of the Puerto Rican to New York without their own priests (and they have none) the missions have come to the sidewalks of New Work." Once New Yorkers understand that "catholic" means "missionary," their zeal will not stop at bringing the Gospel to and saving those who have been baptized.

—MONSIGNOR IVAN D. ILLICH

*Vice-Rector, The Catholic University of Puerto Rico*

# ROUNDUP

## THE CHURCH

### nformation

The fourth plenary assembly of he French hierarchy will meet in 960 to discuss "The Church and he evangelization of de-Christian-ed areas." Unlike the previous as-emblies (in 1951, 1954, and 1957), here will be only one theme for con-ideration. This choice is considered ignificant in light of recent apos-olic attempts to confront the spirit-al problems of a country that has ome to be known as a "mission and."

► The problem of communism is very nuch in the forefront in Argentina oday. Last April, Bishop Plaza of La Plata, issued a pastoral letter in vhich he spoke of the dangers of ommunist activity for the country. He noted that communists had suc-eeded in winning key positions in ducation, labor unions, and youth novements; he added that the com-nunists were responsible for aggra-ating the school crisis and social onflicts (last November the country was paralyzed by a general strike). The previous month the whole hier-archy signed a pastoral letter de-nouncing Freemasonry as a spring b o a r d for communist expansion. Freemasonry and communism pur-sue the same objectives in Latin America, the letter said. The first exercises its influence among the elite; the second among the masses. Shortly after Bishop Plaza's warn-ing, the government announced that it would study the possibilities of a decree forbidding communist activ-ity in Argentina. The government also exiled five Soviet agents for il-legal activity.

► Social action in Brazil has lately been marked by three bold ventures. Three bishops (of Goiania, Sao Luis de Maranhao, and Natal) have de-cided to distribute the Church's real estate in their dioceses. The purpose of this effort is to bring the thou-sands of slum dwellers back to the farms. Presently the operation is on an experimental basis; if it succeeds it will be put into effect in 30 other dioceses; further, the government has promised to subsidize this pro-gram.

► The Conference of Latin American Bishops (CELAM) has launched an organized campaign against the re-ligious ignorance of South America. The bishops have demanded that the Confraternity of Christian Doctrine be established in the 17,000 parishes of the 400 dioceses that comprise CELAM. The bishops also request:

— the cooperation of the laity;

— that a single, national cate-chism be used in each country;

— the enlistment of the most com-petent specialists to teach catechism;

— t h a t religious instruction be given to all classes of people and to all age groups;

— that libraries and bookstores keep religious publications stocked at all times;

— that the people's interest in this campaign be kept alive by speeches, articles, and public debates.

► On April 16 the Greek government passed a law reforming the statute of the Greek Orthodox Church and modifying the relations between the Church and State. The new law will permit the government to legislate by d e c r e e upon all ecclesiastical questions, with the e x c e p t i o n of dogma. The proposition has been seriously criticized by the H o l y Synod as an abusive intervention of the State into Church affairs.

B i s h o p s and archbishops will henceforward be appointed to their sees for life, with the exception of Athens and Salonika. The election of bishops, the number of dioceses, questions relating to the convocation of the Holy Synod (general assembly of bishops), and like matters, will henceforward be regulated by decree and is no longer under the total ju-risdiction of the Synod, as had been the case until the new law took ef-fect.

This reform measure deals a seri-ous blow to the autonomy of the Church in Greece. It followed upon a recent conflict among members of the Synod over the election of bish-ops. When the argument reached an impasse, the State was obliged to intervene and took advantage of this circumstance to modify the relations between the State and the Orthodox Church, which has the character of a State church in Greece.

### Latins and Orthodox

*(One result of Pope John XXIII's call for an Ecumenical Council in 1960 has been to focus attention on relations between Roman Catholi-cism and the other historic Churches of Christendom. For Latin Catho-lics, one of the least understood of these relations is that involving the Orthodox Church. The following re-port, from K. J. Mortimer, a mem-ber of the faculty at the College of St. John the Apostle, in Beirut, il-luminates the current state of Cath-olic-Orthodox attitudes and gives some of the historical causes for their development.)*

Past efforts at a stable and effec-tive union between the Christian East and West, such as the Council of Florence in 1439 and various local reunion movements since, have all broken down or been only partly suc-cessful because, though popes and emperors and patriarchs may have endorsed them, the mass of the bish-ops, clergy, and laity were too full of suspicion, prejudice, and contempt for there to be any of that charity which must mark unity in Christ. So much has this been the case that in the Middle East one of the chief preoccupations of the Catholic bish-ops of the eastern rites has been to defend their jurisdiction over their own faithful from the attacks of certain Latin Catholic missionaries. Needless to say, although such mis-sionaries often took it upon them-selves to lecture the orientals about obedience to the pope, it was they themselves who were flatly disobey-ing papal directives. Even now, if the hopes of union between the Catholic and independent Orthodox Churches are to be realised as a re-sult of the coming Ecumenical Coun-cil, there must be a radical change of attitude among Catholics. The same may be true of the Orthodox, but we can only change our own at-titude, so it is that which we must discuss here.

Athough communism, rationalism, and the numerous Protestant sects, with their denials of vital Catholic doctrine, are all products of the world created by Western Christianity, Latin Catholics always tend to look on the East as, above all, a dark land of schism and heresy, despite the fact that it was the East that produced the great Fathers of the Church who conquered Arianism and the other threats to the faith. In English-speaking countries especially, Catholic thought seems to have got bogged down about three hundred years ago by a spiritually profitless controversy with Protestant fundamentalists. It seems that certain shallow forms of popular piety and devotion are dearly clung to precisely because the Protestants find them repugnant. It is hopeless to discuss whether the Holy Mass and Divine Office offered publicly in the vernacular might not profoundly deepen the spiritual life and vision of the laity, or whether in vast countries with numerous small and isolated villages the bishops could not profitably be allowed to ordain married men as priests. More than any dogma, these purely disciplinary points have come for most people to symbolize their Catholicity. Today Catholics while away the Mass in boredom, recite prayers of popular piety isolated from the great mysteries of the faith, and remain in ignorance of the theological richness and splendor of the Office; in remote places Catholics live without spiritual guidance and without the sacraments, and no real impartial discussion of the merits and demerits of such a system is possible.

A further consequence is a feeling of discomfort when faced with the existence of the Eastern Rites of the Catholic Church. Some Catholics are completely ignorant of them, even well educated ones. Every catechism should at least mention them, for I have known many Catholics in military service who have unnecessarily missed Mass and the sacraments, being unable to believe that the local Catholic Eastern-Rite church could be anything but schismatic on account of its use of a non-Latin rite, the giving of both species for Holy Communion, and perhaps the presence of a priest with a wife and ten children. At present, most Catholics accept the existence of these Rites as liturgical curiosities or as bait to entice the Orthodox into the Church. They wrongly imagine that the Rites exist on account of past schisms, although even in the cases where there is some evidence for a past rupture, this is quite irrelevant to the existence of the particular liturgy and hierarchic organization of the Rite. It is hard for Latins to conceive of the Eastern Rites as being fully Catholic, existing for the same reasons and with the same rights as does the Latin Rite, and being for their faithful the normal expression of their Catholicity.

It is this common attitude of mind on the part of Latin Catholics that keeps the Eastern Catholics still very much on the defensive. As long as their Rite is regarded as a sort of concession, perhaps only temporary, to returning schismatics, it is always in danger, and they know that as long as the Orthodox find justification for fearing that the Eastern Church is not really respected within the Catholic fold, so long will their filial duty to their Catholic tradition keep them outside the fold of Catholic unity.

The attitude of Latins, defective towards Eastern Catholics, is even more negative towards the Orthodox. The valid orders and Catholic doctrine of the Orthodox only add to the reticence of Western Catholics. Many seem to fear that if they enter an Orthodox church, they will be faced with the eternal wrath of God either for having failed to respect the Real Presence or for respecting it and so making an act of schism. This is a very great pity. American, or at least American-trained, Orthodox bishops and clergy are bound to have a very great influence in the Orthodox Church during the next few years. But the Orthodox clergy who have been to the United States generally complain about the fanaticism and narrow-mindedness of the Catholics there. In the Catholic countries of Europe, France, Belgium, and Germany the situation is quite different. Pope Pius XII, a stern canonist, invited the Orthodox Patriarch of Constantinople to his coronation (and in fact, a representative came). There are regular friendly discussions between theologians carried on with the approval and control of their respective bishops and the Holy Office. Catholic magazines of very high reputation have frequent Orthodox contributors. In the Middle East, Latin and Eastern Catholic bishops or their representatives go to the solemn Masses celebrated on special occasions by the Orthodox (even to the enthronement of an Anglican bishop), and the Orthodox come to Catholic solemnities; in either case the visiting clergy are seated in the choir and honored according to rank and in their turn show the usual signs of reverence. Similar manifestations of good-will in Britain and America might have a decisive influence.

Fear of the prejudice and aggressiveness of the vast, rich, active, highly organized, and centralized Latin Church is probably the chief factor contributing to Orthodox reticence. One may doubt if the primacy, or even infallibility, of the pope is such an obstacle to unity. Right through the Middle Ages until the fall of Constantinople — so tragically soon after the Council of Florence —emperors and patriarchs of Constantinople regularly asked the popes to send legates to judge between them, there being no higher court possible. Even Photius and Caerularius welcomed Roman legates.

It is known what encouragement the Patriarch of Constantinople gave to the project of a Council after Pope John's Christmas discourse and the Patriarch Theodosius IV of Antioch has declared his readiness to participate in a Council presided over by the pope of Rome. Of course he adds, as a condition, that Rome must be prepared to return to the condition of things before 1054 and drop her pretensions to absolute domination of the whole Church — but after all there is a limit to what a patriarch in a delicate political situation can say in public. In private, Orthodox bishops and clergy sometimes let drop that it would be a joy for them to be submitted to the pope, provided that it did not involve subordination to a Western officialdom. Even the patriarchs within the Catholic Church at present are elected and enthroned by the bishops of their synod before Rome

informed, and the patriarch and synod appoint and elect bishops and direct dioceses, Rome only withholding confirmation if the proceedings are found to be uncanonical or in quite extraordinary circumstances. It is not out of pride that the Eastern hierarchies cling to these privileges. As for administration, only very rare individuals apart from Orientals themselves can really understand the Orient, the more so as the Christian Church and its life is already something ancient and indigenous, not something recently given in its Western form by Western missionaries. In addition, the patriarchs and bishops in the Middle East are the civil chiefs of their rites and represent their people before the Moslem governments, who in nearly every case recognize their authority to annul marriages and judge legacies and alimony according to their own canon law; therefore these members of the hierarchy have great need of prestige, and must also appear, in these times of anti-imperialism and new freedom, as national Church leaders within the wider framework of the universal Church.

Let the Orthodox realize that the Western clergy and laity understand and respect the rights of their Churches, and that therefore even the papal claim to direct, universal jurisdiction represents no menace for them, and then the way to reunion will be smoothed. But so long as Latins treat the Eastern Churches with something like suspicion or condescension, reunion will be either impossible or at best built on sand. A great work of education and preparation is therefore necessary. Friendly personal contacts between laity and clergy on both sides and discussions for mutual instruction and comprehension authorized by the respective bishops would be a step forward.

# YOUTH

## Catholic Action At the Sorbonne

*(The following report on student Catholic Action at the Sorbonne was written by Michael Meaney, a graduate of the University of Notre Dame who studied for several years in Paris. Mr. Meaney is presently studying for the priesthood at the Dominican House of Studies in River Forest, Ill.)*

The Sorbonne, which is the name given to the Departments of Science and Liberal Arts of the University of Paris, is composed of about 20,000 students of almost any religion, ideology, nationality, or economic level. Some of its students are Moslems, Hindus, Jews, Protestants, agnostics, and atheists. Others believe in a vague, mystical synthesis of the positive elements of all religions. But the two most active groups are communists and Catholics. The *Centre Richelieu*, founded in 1944 and located at 8, Place de la Sorbonne, is the Catholic Center serving the spiritual needs of students at the Sorbonne. It has no close counterpart anywhere else in the world, for it is not a Catholic student organization in any usual sense of the term, nor does it closely resemble the average Catholic parish. Yet it is a particularly successful Christian student community.

The essential, dominating characteristic of the Center is the emphasis it places on the primacy of the apostolate: its chief aim is the propagation of the faith. It does not so much try to protect the faith of Catholic students as to transform those students into vital, profound Christians nourished and inspired by the spiritual and intellectual heritage of the Church and preoccupied with the necessity of Christianizing the Sorbonne. Its concern is more for the many who do not come than for the relatively few who do, an attitude which has given rise to such slogans as, "The *Centre Richelieu* exists for those who do not come to it," and "To be of the Center, it is enough to open the door and come in."

The Center is communal as well as apostolic, for it believes in using the Christian community as the chief means of the apostolate. The community is one of the main sources of inspiration and strength and one of the necessary conditions for the perseverance of newly converted students. Members of the Center try to bring others to it, where they will find the Church praying, sacrificing, working, for, as one often hears at the Center, "What is the Church? We are the Church!"

The Director of the Center is Père Charles, a hard-working, enthusiastic secular priest with an abundant supply of oratory and wit. Four young secular priests and three secretaries make up the rest of the full-time personnel at the Center. The main lay leadership is exercised by members of the Praesidium, a group of 150 student leaders headed jointly by Père Charles and a student President. Each summer the Praesidium and the chaplains meet in a chateau near Paris for two weeks of spiritual retreat and planning for the following year. Working directly under the Praesidium, some 500 student missionaries try to interest other students in the many activities of the Center. The spiritual program for these student missionaries includes daily Mass, a monthly Missionary Day, theology lectures each week, and a spiritual retreat and study week each summer.

The Center sponsors a particularly wide range of activities. There are five daily Masses, including a noon dialog Mass, at each of which the chaplain preaches a short sermon. There is also daily Sext and Compline, confessions, spiritual guidance and days of recollection, closed retreats and a Lenten Penance Week marked by the corporal works of mercy, public expressions of faith, and nightly sermons.

Eleven theology lectures are given weekly by the chaplains and by theology professors so as to provide students with religious instruction on a university level. They cover such subjects as "Christian Man," "Grace and the Sacraments," "On the One God" and "On the Trinity." The total weekly attendance averages between 800 and 1,000 during the year. Debates and study days are also periodically sponsored by the Center.

Each year the Center holds four major pilgrimages — which have become so successful that the Center is known chiefly for them. The first, which takes place just before the

Christmas holidays, is a night march from the Place de la Sorbonne to Notre Dame and from there to the *Sacré-Coeur* or Church of the Sacred Heart in Montmartre, a distance of about six kilometers through the heart of Paris. On a December evening some 3,000 students in four-person groups will wind slowly through the streets of the most spiritually destitute sections of Paris — Pigalle and Montmartre — towards the *Sacré-Coeur*, alternately discussing faith, meditating in complete silence, and singing the rosary and popular Marian hymns in French before the silent observation of apartment dwellers, stalled motorists, streetwalkers, and the persons of every shade of religious belief and interest. On arriving before the church, one of the chaplains will sum up the meaning of the pilgrimage in the public prayer that he offers: "We pray for the Paris that sleeps, for the Paris that plays, for the Paris that suffers, for the Paris that sins, for the Paris that searches." The students then silently file into the church and sing Matins in French, alternating with boy and girl choirs. This is followed by a short sermon and Midnight High Mass, also alternately sung by the students and by the white-robed choirs. Following the Mass, the students disperse in silence.

Each year the Center sponsors a Holy Week Abroad, usually in Spain or Italy. Hundreds of students crowd into a special train taking them to a week of sightseeing in Valladolid, Toledo, and Madrid, followed by a Holy Week of prayer and communal participation in the liturgy in the Avila, Salamanca, and Burgos of St. Teresa and St. John of the Cross. The group itself sings most of the Lenten liturgy, but it also joins with the Spaniards in some of the more typical local devotions, particularly the Spanish Holy Week processions.

The main pilgrimage of the year is the now widely-known and constantly growing pilgrimage at Pentecost to the Cathedral of Notre Dame de Chartres. Charles Péguy in 1912 took up this long discontinued medieval tradition by making the 154 kilometer pilgrimage from Paris to Chartres in a three-day march. In 1935, fifteen students followed his steps and their numbers grew each year as the pilgrimage became a new tradition. Now, over 12,000 students representing every race and most nations participate in the pilgrimage, which has become a two-day, 50 kilometer walk. Great care and planning is done months in advance to insure the greatest possible profit to the pilgrims and to avoid mistakes that can hinder the silence, prayer, and peace of the pilgrimage. The main theme of each year's theology course is coordinated with the theme of the pilgrimage. The pilgrimage is now so large that it has been found necessary to divide it into two separate branches, each of which is in turn divided into several different routes. The basic unit of the pilgrimage is the 75 person "Chapter" composed of a chaplain and six-person discussion groups or "teams." The head and assistant head of each of these divisions of the whole group are briefed, inspired, and trained for their duties in a series of reunions weeks in advance of the pilgrimage. The students travel 100 kilometers from Paris in special trains on Saturday morning. After the formal opening of the pilgrimage with the singing of a Te Deum, the march then starts: 35 miles cross-country in a day and a half, carrying one's food and bedding in a *sac à dos*, or packsack, alternately discussing some aspect of the pilgrimage theme, singing the rosary, or remaining in complete silence. The frequent ten-minute rest breaks are more than welcome, especially on the second day. Besides food, rest, and first aid for sore feet, the hour and a half meal periods include a fifty minute discussion by the whole group of the topics discussed by each of the teams while marching.

On a Saturday evening of a recent Pilgrimage, the *Branche Péguy* grouped around a country lake for a Baptismal Vigil, at which two students were baptized, and a High Mass, the first Mass of a former Chartres pilgrim, was sung. Both services were beautifully sung by the candle-bearing students and by a mixed choir. After Mass, the pilgrims dispersed for a 30 minute walk to neighboring farms to sleep for the night in barns. The second morning march was a repetition of the first: 12 miles of discussion, singing and silence, the last thr miles into Chartres being made in particularly complete silence pa hundreds of onlookers. After a vis to the statue of the Virgin in t crypt of the Cathedral, the pilgri age ended with a sermon preach and a High Mass sung by the Arc bishop of Paris. Following the p grimage, meetings are held by t individual chapters, which are o ganized according to parishes, sch lastic specialties, or nationalities, order to prolong the effects of t pilgrimage and keep new friends contact. One indication of the effe tiveness of this pilgrimage becam evident when the French comm nists, who are usually eager enou to infiltrate any successful mov ment, absolutely refused to perm any of their members to take part the pilgrimage. Père Charles' r action was an enthusiastic: "Brin them anyway!"

The main summer activity of t Center is a pilgrimage to the Ho Land, in which over 500 studen seminarians, priests and professo travel by specially reserved ship a 27-day August visit to the Biblic sites of Egypt and the Holy Lan The four day trip from Marseille Alexandria allows enough time f an indispensable preparation for t Holy Land — a series of lectures theologians and other specialis periods of recollection and commun prayer, all of which tend to tra form the group of individuals int community of prayer. The gro camps, sings, and walks cross-cou try in order to re-live Biblical rea ties as much as possible. Partic larly important is the possibility a communal participation in the l urgy, for this establishes an atm phere of recollection and ferv without which the Holy Land can a land of misery and disease, crumbling buildings, of acute re gious rivalries, and continual w fare. Profits from this pilgrima are enough, with the profits fr the Center's book store, to m practically all the Center's yea expenses.

The chaplains take a particu interest in various kinds of meetin and contacts held at the Center non-Catholics interested in know more about the Church. Each of chaplains holds informal meetin

ed *Réunions Nicodèmes*, several es a week with small groups of -Catholics. Three times a year a chateau near Paris there are ek-end meetings of a chaplain or ector, a few Catholic students, l an average of 60 non-Catholics. ese are informational meetings at ich questions and difficulties are i s e d and new aspects of the urch presented. Once a year, a mp organized for non-Catholics ers debates on religious topics of ir own choice, as well as informal nferences on a particular book of Bible.

The Center publishes an eight-ge monthly newspaper, the *Tala rbonne*, which has a circulation of se to 4,000. It offers a theological velopment of such themes as "The urch: a Mystery and a Sign of ntradiction," or "The F a m i l y age, the Duty of the Employer." answers such objections as "The ise of Money Around the Altar," "No One Has Ever Seen God," d presents religious news of the rld: "American Catholicism," and rthodoxy under a Communist Re-ne." It covers university news, rticularly the many activities of e Center, contains book, play, and vie reviews and a large question-d-answer section. It sells for 30 50 francs, or 10 to 15 cents, and is f-supporting.

Services performed by students m the Center include visits to hos-als, the reading of books and tes to blind students, and various lps given to the poor by members a St. Vincent de Paul group. A ial service center obtains rooms d economic aid for students, while service for foreign students pro-les information, counselling, and a gular weekly meeting beginning th a short sermon and followed by vigorous discussion of pointed and en anxious and painful questions the problem of evil, the efficacy of ace, the nature of the Church. The eting ends with a lunch eaten in mmon.

Those who participate in the func-ns organized by the Center vary m fervent and apostolic Chris-ns to a rather surprisingly large mber of persons of no religious lief. A discussion partner on a grimage may well be, as mine s, a worried, sad-looking Dutch-man who begins by saying that he doesn't know anything about any religions — and suggests that we start the discussion from t h e r e. Given this wide variety of participants, it is natural that there should be many degrees of participation and devotion in the activities: it is easy enough for a pilgrimage to become an athletic, social, or tourist experience having little spiritual significance. Despite this possible danger, the devotional level remains high, and the general atmosphere quite good, due perhaps to the high doctrinal level of sermons and discussions, to the excellently sung liturgical services, to the long experience, preparation, and organization going into the Center's activities.

Many persons ask how it is possible to interest students of all shades of religious interest in theology, in pilgrimages, in aiding the sick, the poor, and the blind, without first attracting the students with dances, parties, and other social and athletic activities. The Center adopted its particular approach because its leaders considered that the social type of parish organization takes too much time and energy away from the central, essential task of developing and spreading the spiritual heritage of the Church. However useful parish social organizations may be in certain circumstances, they have the disadvantage of tending to remain on a social level and hence tend to preserve a conservative, non-apostolic parish mentality. Even greater than the need for healthy recreation is the need for a direct, dynamic, apostolic witness of Christ which will satisfy the students' desire for heroism and for a *mystique* which gives meaning to a suffering world.

The Center cannot pretend to meet every student need: it is obliged to choose. It chose to omit sports and recreation so as to concentrate on the specifically Christian work of evangelizing and converting the students of the Sorbonne. It is a remarkably successful approach.

# DIALOGUE

*(With this issue a "dialogue" department is being introduced into this magazine. The purpose of the new department is to give readers a chance to comment at some length on questions raised in "Apostolic Perspectives."*

*In this issue, Father John Oesterreicher [director of The Institute of Judaeo-Christian Studies and editor of "The Bridge"] comments upon the review of Volume III of "The Bridge" which was written for our December-January issue by Father Bernard Murchland, C.S.C. The author also refers to a previous review of the same book which Father Murchland wrote for "The Commonweal."*

*The editors of "Apostolic Perspectives" are happy to publish Father Oesterreicher's vigorous comments.)*

In two reviews of Volume III of *The Bridge* Father Murchland is m o s t generous in praise of our Yearbook. "One of the more excellent scholarly projects in the country today," "an exceptional piece of scholarship," "an authentic intellectual experience," "a personal joy," are some of the compliments paid us in *The Commonweal* of November 21, 1958, and in *Apostolic Perspectives*, December-January, 1959. But in both reviews he censures us for w h a t he considers our dogmatic rigidity, our misunderstanding of Martin Buber, our one-way dialogue — an attitude that, to use his own words, "risks falling prey to partisan ecumenics."

He wishes us, no doubt, to give serious thought to his criticisms, for he expressly states that they "are not meant to be peripheral." Hence I am grateful for this opportunity to answer his objections in a letter. To make the evaluation of the respective merits of our positions easier, I should like to take up his major objections point by point. I hope this will not make the letter appear impersonal.

*First.* In *Apostolic Perspectives* he quotes what he calls the "sharp, either-or terms" with which I criticize the ideas of one of the Hasidic masters on creation: "His imagery does not convey the rich reality of the creative act, which is not a

power leaving the depth of God's being; rather it is He Himself in His causal relationship to His creatures." His quotation is correct, but how is a reader unfamiliar with my essay on the Hasidic Movement to understand the sentence he quotes unless he knows its background? The early Kabbalists saw the universe as the result of successive divine emanations; to them creation was an unfolding of the Godhead. Such a concept of cosmic origins has nothing in common with the message of creation as proclaimed by the sacred writer of Genesis. Neither has the teaching of later Kabbalists that in creating the world God retired into His own infinite Being. If there were to be finite things, He was forced to make room for them by abandoning a region within Himself, the later Kabbalists held. It was toward this second view that the Great Maggid — the Hasidic master in question — leaned when he spoke of the Creator's withdrawal into Himself, comparing Him with a father who makes himself small for the sake of his little son and, out of his love, speaks to him of trifles, even foolish things.

I need not say that I consider dogmatic firmness a virtue, a sign of vitality, and that I hope I shall always speak a sharp either-or where an either-or must be spoken. But, as a matter of fact, my discussion of the Maggid's imagery is far from that sharpness: I expressly state that to him "God's withdrawal" was most likely a metaphor and not a real occurrence in God, a bold figure similar to that of St. Paul when he described the Incarnation as God's emptying of Himself (see Phil. 2:7).

Father Murchland's interpretation, then, suggests to me that what really irritates him is not my criticism of the Maggid's imagery but my use of the word "causal." He speaks of "Father Oesterreicher's reduction of the Catholic dogma of creation to a *causal relationship* between man and God" and exclaims that if our relationship to God does not transcend "a cause-effect pattern . . . then heaven help us all!" I have no apology to make for having spoken of God as the Cause of all there is. I do not mind owing if only a glimpse of the realm of being to the pagan Aristotle; on the contrary, with St. Thomas I am happy to show my respect to the man whom he calls simply "the philosopher." Still, I have not reduced God's relationship to man to a mere cause-effect pattern. Here are some of the sentences following on the one he quotes, sentences he seems to have missed completely: "When His sovereign freedom called things into being, He called them into the safekeeping of His love. . . . He did not, and could not, divest Himself of part of His being; rather did He, out of His inexhaustible fullness, shower His wealth and lavish His gifts upon the universe. Omnipotent love, generosity, then, are the true marks of His creation." I think these sentences speak for themselves.

In his *Commonweal* review Father Murchland gives, I am afraid, a similarly inadequate picture of my thought. There he refers to my evaluation of the Hasidic idea that Isaac and Jacob did not depend on Abraham's knowledge, that they rather sought to arrive at their own knowledge of God. He quotes me correctly, though he omits, unfortunately, the last seven words: "The demand that each one grasp God's glory anew, unless it is no more than an impassioned plea for intimacy of faith, runs counter to Scripture. For it is the singular strength of biblical faith that, since God has spoken, no man need start afresh; that what God revealed to and through patriarchs, prophets, and apostles, revealed in and through Jesus, is revealed to me, and all that is required of me is to hear and to respond — respond, no doubt, with my whole being." He goes on to say that my words are, in an important sense, true but, "in a more important sense, dangerously static." He writes further: "God has spoken; but He ever speaks. Part of the Christian vocation, it seems to me, is to be alert for the new revelations (small 'r') and the new signs that translate the Divine reality concretely in every age."

I am at one with him when he implies that the past must come to life in the present, that we must be alert to the signs of God in every age. Events have always meant to me a divine summons. But I would not dare speak of the needs of our da as "new revelations," not even reve lations with a small "r." Nor do think that one can put it as simpl as he does: "God has spoken; but H ever speaks." There is a tremendou difference between the Word of Go as it comes to us through Scriptur and the Church and the words H addresses to us through the mediu of events, be they the events of ou individual lives or those of histor To blur this difference is not witho danger. For truth is only whe there is *discretio*, the finest, mo tender distinctions.

Here, too, is a not unimporta distinction. Father Murchland se me as an advocate of the static wh all I do in the sentence to which I seems to take exception is to ple the cause of tradition, of continuit of union with the sacred past, or what our Statement of Purpose Volume I called "the unbroken eco omy of salvation." This, I hope shall always do. It is only the pse do-mystic who wishes to be witho roots in the past and to meet God a timeless moment.

*Second.* Father Murchland see disturbed by "some sharp disagre ments" of mine with Martin Bube thought. He quotes my statemen "As his words stand, his biblical h manism is neither true to the Bi nor true to the real human situ tion." And he continues: "I am little suspicious of any attempt make a final, categorical judgm upon Buber's peculiar assessment reality. What he says can, up to point, be precisely disengaged fr the symbolic, mystical nature of style of thought and expression." will not go into the strange fact t he so often attributes to me a sev ity that is not mine: A "final, ca gorical judgment" rarely begi with the proviso "as his wo stand." What really puzzles me his continued insistence on what calls Buber's symbolic langu without making any effort to dis gage his thought from his exp sion. Here are some of Bub views: God is the wholly unkno of whom nothing certain can be s about whom nothing ought to said, for to say as much as "I lieve that He is" is to speak language of "It," and not of "Th Though one may not speak of H

e must go to meet Him in "holy in-urity": no sureness of express-e knowledge, only the sureness of eting what is forever veiled. Bu-r's "eternal Thou" does not imply, he tells us, that God "is" a person, ly that He loves *as* a person and shes to be loved *as* one, or that in eating man He *becomes* a person order to love and be loved.

I do not doubt that many today e stirred by such teachings for — us be honest! — they do not de-and real commitment, even though a superficial observer they may em to do so. Nor do I deny for a oment that Buber's religious ought may serve as a warning gainst glib talk about God — Mys-ry of mysteries — against speech at speaks of His love with as much as little concern as it does of day's weather. Still, I have no alms, only sorrow, in saying that e God of Buber's writings is not e God of Israel. It is the idols of e pagans that are "powers" or nothings" and are addressed "as if" ey were persons. Israel's God, wever, is not a God of the "as if." or was He first an "It" and only ter an "I" and thus a "Thou." rom the outset the Bible makes the pposite clear. In its first chapters - the preface, as it were, of the hole Book, stating one of its main emes — the sacred writer of Gene-s proclaims that it is God who akes and unmakes; that He fash-ns the face of the heavens and of e earth, but that His work does ot change Him. I find it distress-g, therefore, that in Father Murch-nd's defense of Buber's thought gainst our criticism, he speaks of the dynamic actuality of God." I ink I understand his intention but, lease, bear with me when I repeat: ruth is only where there is *dis-retio.*

To move on: Personally, Buber rofesses to know no other "law" an to hold himself ready "for the nmediated word of God directed to specific hour of life." This is a iew unacceptable to the traditional ew as well as to the true Catholic, r, pursued to its conclusion, it akes every man the ultimate judge f what he should do. Here is an at-tude as subjectivistic as Buber's ther statement: "Thus the personal anifestation of the divine is not de-cisive for the genuineness of religion. What is decisive is that I relate myself to the divine as to that which is facing me, though it is facing not *only* me" (Buber's italics). What could be more indefinite and open to interpretation than words like "relate myself" and "that which is facing me"? Father Murchland calls this Buber's "mystical and symbolic style." I hope he will not consider it irreverent if I counter with an Israeli anecdote: Buber is said to have complained to one of his colleagues at the Hebrew University of Jerusalem that he had not mastered Hebrew as he would like to have done. To which the colleague replied: "What do you want? Your Hebrew must be good, all your students understand you." "O yes, it's good enough to be understood. But it isn't good enough not to be understood."

Our most outspoken dissent was aroused by Buber's response to the Peace Award the German Booksellers gave him in 1953. Were we wrong? Did we again misunderstand Buber's symbolic language? Speaking of those who had ruthlessly killed six million Jews, he said that they had "so radically removed themselves from the human sphere" that he could acknowledge no real but only a formal human bond with them; that their "monstrous inhumanity [was so] inaccessible to [his] conception that not even hatred, much less an overcoming of hatred, was able to arise in [him]," and that it would therefore have been presumptuous on his part to forgive. If Buber's I-Thou philosophy means what the words imply, then it must demand that we "meet" not only good but also evil men. No, one may not hide behind the thought that Hitler and his henchmen were monsters whom to hate would be senseless, whom to forgive arrogant. Forgiveness of crimes can never be arrogance, never be presumption. To evade, then, the challenge of building, across the abyss of dread, a bridge from person to person (the image is Buber's), a bridge from the survivors to the killers, by declaring that they have put themselves so far outside the realm of good and evil that there can be no moral challenge — is this not the breakdown of Buber's I-Thou philosophy? It may well be that this breakdown was unavoidable, for Buber's I-Thou relationship demands of finite man this impossibility: "He who goes out with his whole being to meet his 'Thou' and carries to it *all being that is in the world* [*alles Weltwesen*] finds Him who cannot be sought." (Italics mine.)

Before these views one cannot stand like an ostrich. To call them anything but untrue to the Bible and to the real human situation would be a betrayal of the God who has spoken and of man who needs to hear Him. I hope I shall never violate the rule, which Maritain expressed so well in his "Letter to Jean Cocteau," that truth be not used in order to strike but in order to heal. With him, I believe that what the world needs are neither hard minds with dry hearts, nor meek hearts with soft minds, but hearts that love and minds that do not falter. If we have spoken firmly, though I trust not harshly, about Buber's thought, it is because we have missed firmness of mind in some of the recent Catholic writings on Buber. Father Murchland's article, for instance, in *The Commonweal* of August 8, 1958, and Richard Gilman's appreciation of Buber in *Jubilee* of January 1958, abound in generalities, but they never face the real issues.

I am sure Father Murchland will agree that however respectful his attention to modern thinking and however loving his openness to truth from whencesoever it comes, the mature Catholic will never engage in an indiscriminate admiration for thought from without. He will not follow every intellectual fashion; at times, he will have to turn against one or the other, and he will do so precisely because his is a true love, a love for all searchers after truth, but first for truth itself. Aristotle put it well: "While both are dear, piety requires us to honor truth above our friends" (Nic. Eth. I, 6).

*Third.* In Father Murchland's *Commonweal* review he finds Father Sloyan's essay "Buber and the Significance of Jesus" to be closer to apologetics than to dialogue. I cannot accept this characterization, but even if it were correct, I would find nothing wrong in it. Apologetics is not bad, only bad apologetics is. He goes on wondering whether an ex-

change of views on the person and office of Jesus "can be carried on within a strictly theological framework." He suggests "that a broader ontological basis would be desirable," indeed, that "a theology that does not present its ontological credentials is rightly suspect." It is strange to hear him first speak of "the *dynamic* actuality of God" and, in the next breath, of "*ontological* credentials." There are no "ontological" credentials for our faith in Christ crucified and risen. Though I ask myself what he means by "a broader ontological basis," I do not wish to belittle the function of metaphysics. Quite the opposite. We need more metaphysics, as we need more, not less, theology — a theology that is alive, kerygmatic, but that does not succumb to the modern *ressentiment* against the minds of the past and against the intellect itself.

It was in this spirit that *The Bridge* was conceived. Yet in spite of Father Murchland's "general admiration for [its] superior quality" he shares with some of our Jewish critics the objection that ours is a one-way dialogue. "Can there be such a thing as a one-way dialogue?" he asks. No, there cannot. Hence we wrote in our Statement of Purpose, from which he himself quotes, that we hope our yearbooks "will serve the dialogue between Christians and Jews. We say a dialogue, even though one party to it speaks but indirectly, for this is a time-honored term in the Church's intellectual history, reaching as far back . . . as Justin the Martyr." Unfortunately, some of our Jewish critics, and Father Murchland with them, have so fastened their eyes on the first part of the second sentence that they forget what goes before and what comes after. We speak of *serving* the never resting dialogue between the Church and the Synagogue, and we make clear that we neither owe the word to Buber nor necessarily use it in the meaning he gives to it. We certainly do not think as Rabbi Seymour Siegel in a recent criticism of *The Bridge* puts it, that "dialogue's singular end [is] a shared agony of search." In any case, ours is a Catholic contribution to the dialogue, and it must be taken as such. We have no illusion that a contribution which does not seek the lowest common denominator or assume the equal validity of all spiritual traditions but rests on belief in Christ as the one measure will win easy applause. An attempt like ours toward deeper mutual understanding, but without the slightest compromise, without minimizing even a single truth the Church teaches, is completely foreign to the modern mind, which — strange to say — sees in the religious divisions of today not the bewildering result of man's weakness, to be endured as long as it lasts, but the mirror of God's own richness, and therefore something to be desired. Thus we cannot but give offense, and it is not surprising that even some sympathetic reviewers take exception to our approach, while occasionally a few unsympathetic ones make us the object of abuse. The work of reconciliation is not that of "speedwriters" or of men who look for quick success; it is a work of patience.

The same issue of *Apostolic Perspectives* that carries Father Murchland's review also carries an interview with Arthur Cohen. It is entitled "The Judaeo-Christian Dialogue" and called "an altogether invigorating discussion," which seems strange, for in the transcript of it Mr. Cohen alone speaks, while the interviewer remains silent. His silence becomes even stranger when I read some of Mr. Cohen's views, views that are incompatible with the faith of a Catholic, and Father's own plea for "honesty and intelligence" in religious conversation.

Please, do not misunderstand me: I think it an excellent idea to acquaint our readers with Jewish thought. Yet I have some misgivings about the choice of Mr. Cohen, even though in some Catholic circles he is considered as a kind of younger spokesman of Judaism. He is, as is said, a man "with enormous charm and intellectual drive," but he is also a thinker of moods. Take, for instance, his varying statements on what Jesus means or does not mean to Jews:

"It is religiously pertinent that the Jew announce as an assertion of faith, not of history, that he has neither encountered, judged, nor denied the affirmed Messiah. . . . It is a profound misconception therefore to speak of the rejection of Jesus. It is more bitter, but surely more veritable, to admit that Jesus was never known, never confronted, never met. He was never rejected by Israel" (*Cross Currents*, Spring 1951, pp. 91-92).

"I, for one, can take Jesus as Christ seriously, for in his professed word he would have sympathy with the grief of Israel" (*Jewish Frontier*, April 1956, p. 28).

"Jesus comes as the single man from Galilee and addresses the people out of his own heart, appropriating the Word as his word. Israel cannot but view his speech as a distortion of providence, for the word that is intended to be carried as a moving treasure of the people is made the object of individual appropriation. The sin of Jesus is the sin of misappropriation" (*Conservative Judaism*, Summer 1957, p. 18).

"Jews believe, if they are to remain Jews, that the Messiah has not come. They can accept Jesus of Nazareth as little more than a courageous witness to truths to which his own contemporaries in Pharisaic Judaism by and large subscribed. Jesus was, as Martin Buber has suggested, one in the line of 'suffering servants' whom God sends forth to instruct the nations" (*Harper's*, April 1959, pp. 65-66).

Does the thought of Jesus not seem to pursue Mr. Cohen? Could this be the reason for his angry reaction to what he calls our "too well choreographed love" for the Jews? "I for one," you report him as saying, "am tired of being the object of a love that seems more a matter of obligation than of spontaneity. Theological hatred is more honest than a masked love that is generated by virtue of some vague spiritual patrimony." I am not concerned here with the obvious rashness with which he imputes to us lack of spontaneous feeling, indeed, "a masked love." But I ask whether a calm, responsible thinker would prefer for himself or for his people hostility to peace, just because his own mind thrives on argument and requires the battlefield to prove itself.

There is no better answer to Mr. Cohen's tiredness than a letter the Israeli thinker Schalom Ben-Chorin wrote me on the Feast of the Epiphany 1959: "On this day, when the Church celebrates the Feast of the

hree Kings, I should like to thank ou wholeheartedly for Volume III f *The Bridge*. I see your work as art of the train of these kings, ringing to the Jewish Babe in the anger a precious gift: a visible ign of reconciliation between the eople of the ancient covenant, from hich the Child in the manger prang, and the universal people hat, in the name of the Child, gath-red out of many nations. In the ages of your significant volume the atred between these two peoples of alvation has been truly overcome. When at the conclusion of the Sab-ath we put out the last light with rops from the cup of salvation, we ray: *Welo kineat adam ta aleh al-benu*, 'May there not arise in us envy of any man.' The fact that the Church now joins us in the prayer against the hatred that arises in the hearts of men is a new and joyous song to our ears." I could go on quoting from this and other letters, but even these few sentences should suffice to show that we have not built in vain.

I have kept us long. My only excuse is that in answering Father Murchland's objection I have, I hope, covered a wider issue: We can never cripple ourselves in order to become more obliging partners in a conversation with our separated brethren. We can speak only *ex abundantia cordis et mentis*, out of the fullness of heart and mind.

—**John M. Oesterreicher**

# BOOKS

## *Catholics at the Crossroads*

**AMERICAN CATHOLIC CROSSROADS: Religious-Secular Encounters in the Modern World, by Walter J. Ong, S.J., Macmillan, 160 pp., $3.50.**

Father Ong is emerging as one of he Catholic Church's principal pokesmen in America. A new book y him is something of an event. One looks forward to it with pleasre and the confidence that it will ot disappoint one's anticipation of ood for thought.

*American Catholic Crossroads* nust be taken as a serious statement n a few urgent problems. In one ense, it is not a unified statement ince the book is a collection of six ssays. But a profoundly unifying heme runs through them. That heme might be stated in terms of he dynamics of change or, to use phrase of Father Ong's "the exanding nature of knowledge." A econdary, and quite related theme, s this: Catholics in America must onstantly confront the fact of cosnic, organic, and intellectual evoluion. History (and a growing wareness of history) has caught hem at one vital juncture of the rossroads of the Church's involvenent in time. Finally, this theme is lear throughout Father Ong's work: the great mystery of the Incarnation (as well as its visible projection through history by the Church) is not only not jeopardized in any way by the new and deeper views man takes of himself; it is a positive and encompassing stimulus to such development. Says Father Ong in one of his many critical passages: ". . . the most significant and profound effect of the modern world on the Catholic Church has not been the loss of the Papal States or the running fight with anticlericalism or even with Communism, but precisely the slow, and sometimes exceedingly painful, elaboration of a more profound understanding of herself and of her role in God's designs forced by the changing world view."

The six essays are: (1) The Church and Cosmic History, (2) Religious-Secular Dialogue in a Pluralist Society (which has already appeared in *Religion in America*), (3) Father Hecker and the American Situation, (4) Secular Knowledge and Revealed Religion, (5) Research and American Catholic Education, and (6) The Apostolate of Secular Arts and Sciences. I should like to dwell at some length on the fourth and fifth of these subjects, as being perhaps most illustrative of Father Ong's central preoccupations.

The relationship between divine revelation and natural knowledge is always a difficult one to determine. But a strenuous attempt must always be made because so much depends on it. Father Ong elaborates the basis of the relationship in these words:

> ". . . there is no way for even the divine message to enter into the human mind without entangling itself in a whole network of interrelated knowledges and in the sociology of a people. But it means more than this. For if the development of knowledges and of sociological structure is part of the divine plan, divine revelation does not become entangled with networks of interrelated human knowledge and with concrete human culture for lack of something better. . . . We shall say that God wished His revelation to be lodged within cultures and networks of knowledge, and not that it be made in any other fashion — if any other fashion would even be possible. . . . But this 'lodging' of God's Revelation among us means something still further. For God is the Master of history, and as cultures grow and differentiate and, after initial differentiation, finally more and more converge through the course of history, aspects of His Revelation become evident which were not evident before. God intends His Revelation to bear a dynamic relationship to history."

The author then notes three great periods of interaction between the non-religious or secular disciplines and Christianity. First, there was "the Christian assimilation of the rhetorical tradition which dominated the formal education of the ancient Greek and Roman." What the Church learned from this confrontation was inestimable in formulating her own world vision and articulating it in catechesis, the liturgy, and education. Secondly, there was the encounter with the scientizing, objective, non-rhetorical disciplines of medieval and renaissance scholasticism. One of Father Ong's most valuable insights, and one which he has elaborated in his *Ramus: Method and Decay of Dialogue*, has to do with destroying the myth that scholasticism and theology were somehow

one and the same thing. Research shows that the curriculum of the medieval university was far more in line with physics and logic than with religion or theology. Thirdly, there has been the modern encounter "marked by a tremendous development of biology and of the biological outlook which finally awakened the human consciousness to the significance of the data bearing on evolution," which has finally resulted in "a philosophy of personalism, more intensely and reflectively sensitive to the demands and significance of the human person than any philosophy has ever been before."

Even a brief survey of history indicates that natural knowledge and Revelation have this in common: both take place in time and both are subject to development. Father Ong makes this assessment of their interrelation:

> "Since it is this developing world in which the various disciplines are playing a greater and greater role that the Church is called on to bring Christ, she has no choice about relating secular knowledge to theology. Thinkers in the Church must relate secular knowledges to theology and to her teaching, and this not merely to 'reinterpret' her teaching for the age but also to possess it themselves in its fullness. For example, were theologians not to take advantage of the tremendous new insights into the meaning of person and personality developed through phenomenological and existentialist philosophy and through depth psychology, their very knowledge of Catholic doctrine concerning the Blessed Trinity, the three Divine Persons in One Divine Nature, would exist at a subnormal level, below what is par for twentieth century thinking concerned with the question of person. Were theologians not to try to understand evolution, they would be failing to understand what the world, part of which Christ took to Himself as His own body, really is, and to this extent failing to understand as fully as they might the meaning of the Incarnation. Were they to fail to appreciate the technological age as an age which, like the age of the reptiles or the Pleistocene Epoch, forms a definite part of the mysterious evolution of the universe devised by God, they would be failing to develop decently the fuller meaning of the Incarnation as this can be developed today."

In his discussion of "Research and American Catholic Education," Father Ong relates some of the above considerations to the home scene. His view of American Catholic Education is both a hopeful and a critical one. It is hopeful because the Church has never been involved in education to the extent she is today in this country, she has never been concerned with education at such a high level and, finally, she operates in a society "acutely aware that human knowledge is a growing knowledge." Father Ong is critical for several reasons. For example, he deplores the static view of education that is restricted to contact with pupils and not vitalized by the broader view which research, for one thing, would engender. He also deplores a lack of creativity — especially among clerics (the question of clerics involved in secular education is treated more fully in the last chapter of the book). Thus he writes: "The dominantly defensive study of theology for the past three or four centuries has done anything but encourage original thinking and discovery, and theology is a powerful force in fixing the habits of the clerical mind. At present theology, particularly in scriptural studies is showing some signs of change. But the clerical mind is not yet a symbol of venturesome discovery." Many no doubt, would look upon that conclusion as an understatement! Here is another statement: "In my limited experience, the one thing which lay teachers detect all too often in priests and religious is a horrible insouciance, not about their students as persons, but about the subjects into which they are most solemnly charged to induct these pupils." Father Ong feels that these are the "pressing needs" felt by American Catholic education today: research in theology, philosophy, literature, and the social sciences. Many others could be added, including an always-present and ever-deepening constructive critical spirit.

It is precisely this spirit, solidly rooted in hope and dedication, that makes Father Ong's criticisms so relevant. One cannot long tolerate someone who criticizes in a negative vacuum; nor can one tolerate the kind of criticism that is not linked to an intellectual and spiritual vision of what the world and America has been, is, and might become. Such criticism is all too much with us; it is sometimes called "griping." And it is not better than that particularly ugly kind of conservatism which shocks us so deeply by failing to respond to the present situation intelligently. Father Ong's outlook is through and through a positive one the outlook, in other words, of a well-trained and liberal mind wrestling with the problems of this hour.

It goes without saying that there are many more problems before the American Catholic that Father Ong brings up. Too, some may find his treatment of some questions sketchy. I felt this way about the manner in which he handled the modern awareness of history. Father Ong would likely be the first to admit such objections. But when his work is considered within the general impoverished state of the American Catholic's inability to articulate his position significantly and relevantly it must be judged a very valuable one.

—Bernard Murchland, C.S.C.

# *The Role of the Witness*

**THE CHURCH, THE LAYMAN AND THE MODERN WORLD, by Reverend George H. Tavard, Macmillan, 84 pp., $2.50.**

This slender volume is a collection of essays which in general are highly provocative. Although the chapters are somewhat discontinuous and the essays are not evenly developed, the work is replete with "big" ideas, for it sees the Church within the empirical context of today's world. Tavard makes a commendable effort to look searchingly at the contemporary lay movement, the parish today, the world of technology, conversion

e Church, Catholic ecumenism, Ju-
ism, etc. There is none of the nar-
wness and smugness that is char-
teristic of some circles of Catholic
urnalism, prone as they are to
otheosize the status quo and to
ink defensively rather than crea-
ely. On the contrary, Tavard of-
rs his readers an historical per-
ective which should enable them
share his own broad and sympa-
etic views.

The author's observations on to-
y's lay movements are particu-
rly striking. It is rather startling
read that Franciscanism was the
ost successful lay movement of the
iddle Ages; yet, in truth, it was
y in origin, and its influence is felt
this very day. A less fortunate
ovement, and one that was lay in
any respects, was the Protestant
evolt. The Counter-Reformation
wed the seeds of distrust of all lay
ovements, and the laity unhappily
me to be regarded as a "passive
ass on which the hierarchy may
ercise authority." But all that is
anging, and for reasons not the
ast of which are sociological. A
tter educated laity is evincing
gns of growing interest in liturgi-
l participation and the lay aposto-
te. And, I might add, by way of
rsonal reflection, that unless the
ergy prove understanding and in-
rested in the changing status of
e laity, the Church stands to lose
uch. Many observers, both lay and
erical, report a growing dissatis-
ction in lay ranks because of the
transigence of some pastors rela-
ve to liturgical participation and
e lay apostolate.

Tavard notes that the European
ovements were born of a different
adition and hence cannot be suc-
ssfully transplanted to the Ameri-
n scene. I believe that anyone
no has had experience in working
th apostolic groups will agree. In
ct, it would seem that in some re-
ects we are still groping to find
tisfactory forms and techniques.
rhaps the Christian Family Move-
nt is one of the more successful
ovements, born on our soil, posses-
ng a distinctive American flavor,
d apparently tailored to meet cur-
nt needs. The author suggests
at the strength of the American
y movement does not lie in such
organizations as the parish sodali-
ties and the Knights of Columbus.
I would comment that if parish so-
dalities were more sensitive to the
directives which issue from their
national headquarters, they might
well be in the front ranks of Cath-
olic Action. In my experience, these
groups are often merely parish
fund-raisers, or a pious collectivity
with no social orientation. The
Knights of Columbus, for all their
organization and propaganda, have
never made an apostolic impact on
this country. One wonders why. It
is my impression that they place
more stress on structure than on
function, and that they fail to adapt
themselves to the apostolic needs of
the day. They share these weak-
nesses with many parochial organi-
zations. Father Fichter in his par-
ish studies has noted such defects as
excessive formality, over-institution-
alization, inflexibility, "bigness," and
weak authority structure.

The author observes that the lay
groups of today are directing their
greatest efforts toward acquiring a
knowledge of Catholic theology, and
this may be a necessary forerunner
of sound social action. Such were
the phases in the evolution of the
European movement.

Vis-à-vis the parish, Tavard
warns against the danger of ex-
tremist positions: on the one hand,
the desire to restore the classical
parish which may meet the needs of
a thoroughly Catholic society but
not of a pluralistic social order; on
the other hand, the temptation to
despair of the parish as an effective
means of perpetuating Christ's re-
demption. Rather, the parish must
be rejuvenated in its prayer-life and
in its function as witness, for the
parish is both a praying and mis-
sionary community. This means a
concerted effort to effect active par-
ticipation in the liturgy, and to link
the parish to all those projects, secu-
lar and religious, which are aimed
at promoting the welfare of the
community. The local community is
at least implicitly religious, in the
sense that it reflects the fellowship
life of the Blessed Trinity. It is
the function of the parish to make
the already implicitly religious com-
munity explicitly religious.

Man has two communities, his lo-
cality and his work. Hence, it may
be necessary to develop two types of
religious communities. In some
quarters it is quasi-heretical to sug-
gest that the parish is unable to
meet all our spiritual needs, and yet
this issue calls for careful study and
creative thinking. As a result of his
parish studies, Fichter suggests
that extraparochial organizations
may be necessary in our highly com-
plex and pluralistic society.

What of the Catholic and tech-
nology? Should he take flight from
the evils of urbanization and indus-
trialization, despairing of the pos-
sibility of Christianizing technics?
Does the answer lie in a "back to
the land" movement? No, replies
Tavard, in consonance with the
thought of recent popes. Christian
life means involvement, not isola-
tion. The Christian shares in
Christ's mission to restore men and
their institutional environment to
the Father. Hence, technics must be
"baptized." This can be achieved
only when Christians become in-
volved in the temporal order as wit-
nesses of Christ, ennobling all they
touch. To flee is to abandon society's
institutions to the secularists. "The
Christian for whom technics cannot
be redeemed is not a thorough-going
Christian."

There is one further point which
warrants comment. "The true work
for the reunion of separated Chris-
tians does not lie in arguing their
convictions away, but in purifying
ourselves, that they may all see the
Church in a better light." Non-
Catholics will be attracted to the
Church when they see in her mem-
bers the image of Christ. Catholics
bear the stamp of His image when
they are authentically committed to
Him, bearing witness to Him in
their every role, and worshiping col-
lectively in Him. Those outside the
Church today are not usually at-
tracted by the apostolate of apolo-
getics, but rather by the apostolate
of holiness. "The modern man does
not believe in logic. But he is sen-
sitive to experience and personal
witness." Hence, the greatest con-
tribution each is able to make to-
ward the reintegration of non-Cath-
olics is to convert our hearts anew
each day to Christ.

—Robert M. Brooks, O.Praem.

# NOTED

*The Bride: Essays in the Church,* by Daniel Berrigan, S.J. (Macmillan, $3.50). Father Berrigan will be remembered for his well-received volume of poetry entitled *Time Without Number.* In this group of essays he turns his sensitive pen to illuminating some aspects of the Christian mystery. Time, he believes, is filled with immense possibilities. There is a "synthetic urge" in the world that seeks meaningful expression through man. "Time is the instrument supreme for the human act," he writes of this view, "since eternity is simply not a datum, time must function to bring about those hopes formerly placed upon it. Human values, established and built in time are everything; what is of real value is whatever builds the secular city; profoundly 'sensible,' pragmatic, and monolithic." This view of modern science must be complemented and vitalized by the deeper longing in man which is symbolized by the spiritual themes taught by the Church.

Father Berrigan writes on these themes among others: Israel, All Things New, Task, Suffering, Prayer, The Sacrifice, The Kingdom, The Saints, Until He Come, and an especially fine essay on Person.

Excellent reading: mild, deep, and persuasive.

*Christ in the Theology of St. Paul,* by Lucien Cerfaux (Herder and Herder, $7.80). A sturdy and inclusive piece of theological writing which develops St. Paul's Christian vision in three stages. The author develops the first stage from the two letters to the Thessalonians and 1 Corinthians 15, which are centered on Christ's *parousia* and resurrection. The second section relates the first to the life of Christians. "Christ's resurrection and death have power in the lives of Christians. From this beginning, Paul develops the idea of a religious principle at work in the world which constitutes in fact a new religion. This principle is God's power and generosity present in Christ." This section derives from the Apostle's Epistles to the Corinthians, Galatians, and Romans. Finally, a third level gives us St. Paul's Christological synthesis and emphasizes the idea of Christ's "mystery." It is, in a sweeping sense, St. Paul's answer to the perennial question: "What think ye of Chrst?" and is illustrated primarily from the captivity Epistles.

The book has achieved the status of a minor classic in France and an English version of it at this time is a welcome event.

*Christ and the Christian,* by R. W. Gleason, S.J. (Sheed and Ward, $3.00). The new orientations in theological thinking, says Father Gleason, enable modern man to meditate upon the significance of Christ's life with fresh insights. The theology of St. Paul, the spirituality of St. John, the doctrine of the Gospels and of the Apostolic Fathers, emphasis on the Resurrection over the Passion and Death of Christ, a renewed awareness of the Spirit, a deeper manner of stressing grace, the emergence of the realities of time, history, and the body as having intrinsic relevance to the Christian consciousness, a revitalization of sacramental theology, a spirituality of action — these are some aspects of new theological orientations which afford the Christian new opportunities for "the vitality to be drawn from the nerve centers of dogmatic theology itself." A final chapter outlines a theology of work, one of the serious lacunae in the modern Christian mentality.

*Worship: The Life of the Missions,* by Johannes Hofinger (and others) of the Institute of Mission Apologetics, Manila, P.I., translated by Mary Perkins Ryan (University of Notre Dame Press, $4.75). This is the fourth volume in the Liturgical Studies series published by the University of Notre Dame Press and concentrates on a little developed problem: the role of the liturgy in the missions. Father Hofinger's estimate of the present situation is a rather glum one; still, he sees the pastoral, catechetical, and spiritual value of the liturgy as central in the missionary work of the Church. The major portion of this book is concerned with a detailed examination of how the liturgical spirit might best be fostered in mission lands.

*Dilemmas of Politics,* by Hans J. Morgenthau (University of Chicago Press, $7.50). Professor Morgenthau has been called "the prophet of power in our Iron Age of conflict.' Few writers in this country today are so persistent in advocating a sound political theory (one that is based upon a total world view and involves an intellectual and moral commitment to the truth of the political realm) or so devastating in criticisms of inadequate political outlooks. Morgenthau makes two such criticisms in this book. The first is against those who speculate in a void unrelated to matters of practical politics. The second is against the opposite camp which does not recognize the primacy of some political philosophy. Politics is not merely a matter of theory. But, on the other hand, there is no such thing as purely practical politics. Professor Morgenthau notes that the decline of political theory has gone hand in hand with the commitment of political science to practical goals of reform, each promising to bring society closer to a final solution of major political problems. But, he remarks ironically, "none ever did." His book is written with power and sometimes with exaggeration of the self-seeking motives of human action. But it is a major document on the arena of activity which most immediately affects man in society — politics.

*Modern Gloom and Christian Hope* by Hilda Graef (Regnery, $3.50). The chief purpose of this notice is to protest the publication of Hilda Graef's latest book. It is a grossly superficial and exasperatingly empty attempt to assess modern existentialist thought. Miss Graef is against that thought; but she offers little evidence that she knows much about it. Her brief summaries of such serious thinkers as Kierkegaard, Heidegger, Sartre, etc., are painfully ridiculous. As might be expected, her notion of Christian hope (developed in contrast, as "the answer" to the "despairing" thought of the existentialists) fails to confront creatively the modern situation she tries to describe.

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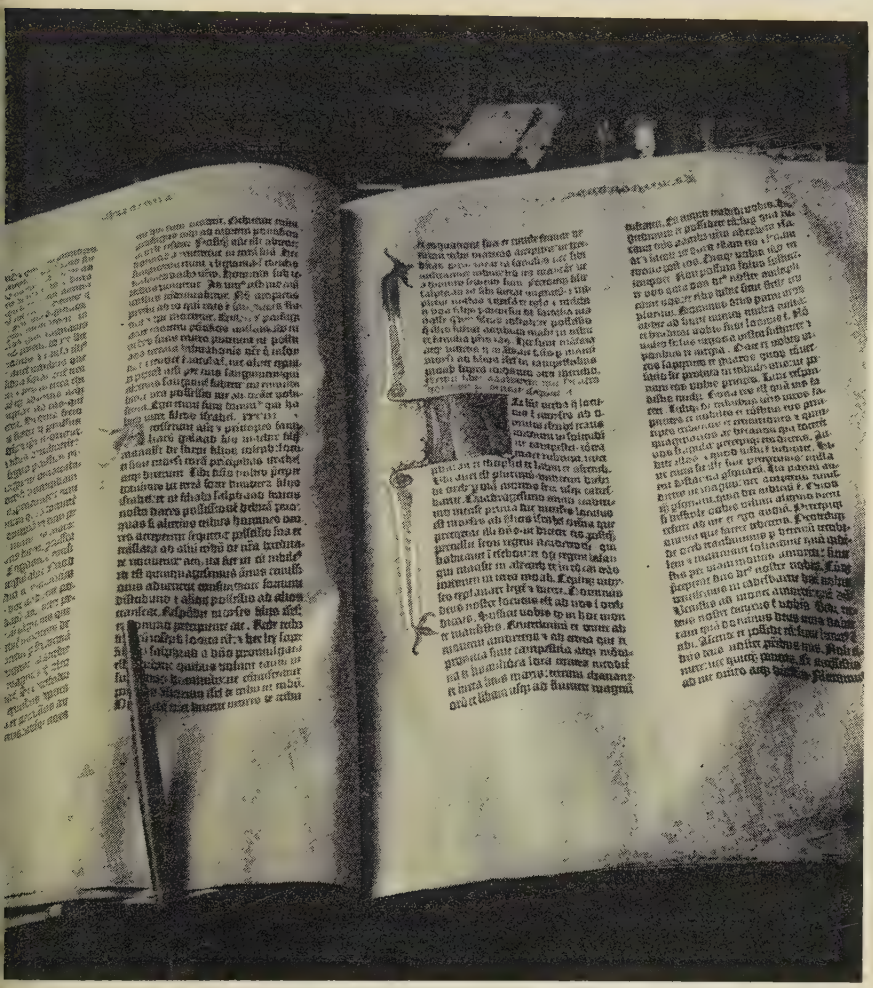
# PROPHETIC DOCTRINE

A MAGAZINE RELATING RELIGION TO OUR TIMES



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Richard McCormick

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Shawn D. Sheehan

# PERSPECTIVES

(Formerly: APOSTOLIC PERSPECTIVES)

*A Magazine Relating Religion to Our Times*

**August-September 1959**

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| EDITOR | BERNARD MURCHLAND, C.S.C. |
| MANAGING EDITOR | JOHN MCCUDDEN |

Associate Editors: Louis Putz, C.S.C., and Eugene Geissler; Art Direction: Mary Ellen Ebling; Business Manager: Thomas Schreiber; Advertising-Promotion: David Cohen; Circulation Manager: Ann Featherstone.

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*SPECIAL ISSUE*

In this August-September issue of *Perspectives* we present the highlights of the *Religious Education Institute,* held at Marquette University last June. Thirty-seven pages of this issue are devoted to the major addresses given at the Institute—first of its kind—and findings of the various work groups. Special thanks are due to Bernard Cooke, S.J., Chairman of the Theology Department of Marquette, for his editorial assistance in making this issue possible.

Because of the length of the proceedings of this significant venture, the editors of *Perspectives* have dropped the *Roundup* feature, but for this issue only.

Additional copies of this issue may be ordered at 50 cents per copy. Unless there is a great demand there will be no reprints made available.

# Perspectives

CHANGE can be indicative of progress. We believe that the new cover design and modified title represent another step forward in the short history of this magazine. In noting this, however, we also want to note that no substantial modification of editorial policy has been introduced. One year ago Vincent Giese editorialized in *Apostolic Perspectives*:

> Three years ago when *Apostolic Perspectives* replaced the small mimeographed *Anima* as a quarterly review devoted to the postolate of the Church, we broadened our editorial objectives. We stated at the time that no serious review of the apostolate existed. It would be our editorial intent to observe and reflect on the varied manifestations of vitality of the Church in our times. We took as our editorial principle a formula summed up in this way: events plus reflection equals experience. We hoped thereby to convert events in the Church into a genuine religious experience by being not merely caught up in them but by analyzing them, searching out their deeper significance and placing them in the perspective of the Church in today's world.
>
> This perspective—that of the action of the Church in today's world—very decidedly states our principal editorial aim (an aim, we think, better expressed by the revised title).

* * *

The essays in theology which form the body of this issue could not be more appropriately illustrative of what we are attempting to do. The state of Catholic theology in America is peculiarly inert. This has been publicly noted on several occasions. In one of his recent *Commonweal* columns, for example, John Cogley wrote: "Theology, like all disciplines, needs criticism in order to thrive. If its only critics are its own custodians, there is little to hope for beyond the present lag. If theology no longer matters, is no longer the queen of the sciences, it may well have something to do with the way it is presented. If it seems to make no claim to being relevant it will continue to be regarded as a clerical pastime, as it is at the present time."

By and large we agree with that assessment. But we would add that more than criticism is needed if theology is to thrive. Criticism can be a manner of being fashionable and as such is not particularly meaningful or stimulating. What is also needed is the serious effort of theologians to apply themselves to their own indispensable mission. They must realize, as has been more than once pointed out, the profound effects the changing world view of our times has had on the efficacy of the Church in society; they must become aware of the truth that Revelation bears a dynamic relationship to historical molds and structures; they must confront the renovating crises that fructify all human and spiritual efforts; they must re-examine and sometimes re-define the principles of their discipline.

This way lies relevance. And is relevance anything other than openness to the richness and mystery of reality? Experience is the raw material of any discipline. But experience must be enlarged, intensified, and reflected upon in order that it can be understood as morally significant. All experience must be stretched on the loom of man's deepest knowledge of himself. One cannot but agree with this common opinion of many contemporary thinkers: that what chiefly threatens man today is a drying up of the human spirit, a pettiness that characterizes our actions and attitudes. We are victimized by smallness. Our task, in other words, is a perpetual effort to restore some vital and active awareness of man as a *person* with all that notion implies of possibility, complexity, and grandeur. Much of modern literature, for example, has played a central role in what we might call the project of human enlargement, in making the patterns of man's existence more meaningful. The testimony of this body of literature, whatever may be its tones of despair, is a substantial reason for hope today.

But when one grants this role to literature, the theologian is immediately called to task. For we must define the theologian, in broad terms, as one whose work is precisely that of human enlargement in the most ultimate sense of the word. If the theologian cannot show and convince us that Revelation does indeed embrace and elevate all that falls under the rubric of history and human activity then he fails. The essays published in this first issue of *Perspectives* may be some indication that theology in America is not so inert as is sometimes supposed. Certainly there is much in them that shows the theological mind at work—a mind that enlarges, that makes things relevant.

# Bread for the Faithful

## R. A. F. Mackenzie

IT IS a privilege for me to participate in the important work that you envisage in this institute, that of communicating to the grade school, high school, and college levels of education that great development and flowering of theology which exists in the Church today. So far, this has been seeping down only in trickles from the higher levels of the dogmatic theologian, professional liturgist, and so on. However, in view of the great importance it has, the possibilities that it opens up for catechetical work at all levels, it is by all means desirable that we should hasten the diffusion of modern twentieth-century theological knowledge to all the faithful in the Church. This bread should be broken for the little ones, and in those "little ones" we can include all those who come to us to acquire an education in Catholic schools.

My purpose here will not be to draw pedagogical conclusions; that I leave to you. Remaining rather in my own particular field, I will attempt to give some survey of the situation in Scripture studies as they exist at present in the Catholic Church. Many of you, perhaps all of you, are aware that there is here a very great treasure of truth and insight which needs to be more widespread and more generally communicated. Much of what I will say will not be new to many of you; but putting it together and presenting it on one occasion in a general survey may provide a useful basis for more detailed discussion and application.

I will divide my matter under three headings, three general aspects of Scripture studies. The first one will be the *background of the Bible,* the greatly improved knowledge that we have nowadays of the civilization, the culture, the general human condition against which the books of the Bible must be situated. The second topic is the literary aspect, or, let us say, the *improved literary understanding* of the formation of the books of the Bible—the much better insight we have today into the process by which these books were actually written by human authors. The third topic is that to which the other two are meant to lead, and to which in fact they have led; it is the product of those two factors. I mean our advance in *religious understanding of the Bible,* both Old and New Testaments. We can now have a certain grasp of the message of the two Testaments such as was, humanly speaking, not really possible a hundred years ago. Actually, it was not really prevalent even twenty years ago. This deeper religious understanding has developed, somewhat paradoxically, from our deeper penetration into the human background and human origins of the Bible.

### Background of the Bible

Let us begin, then, with our concrete knowledge of the background of the Bible. A hundred years ago, if Bible history had to be written, especially in the sen of a history of the Old Testament, it was quite narrow limited to interpretation of the data provided by the s cred books themselves. There was scarcely anything the way of comparison, of outside checking, of oth sources of information, by which the process of the hi tory of the people of Israel could be situated against larger background. Certainly, it was located against t general history of humanity in the period in which took place. However, until one came down to the hi tory of Greece, let us say, beginning about the six century, B.C., there was really very little comparati material against which to set off the historical narrati of the Bible. Even the Greek, Hellenistic, or Roma background was in its details considerably less fu known than it is today.

A most noticeable contrast to this picture has develop in the past hundred years. We have now a quite d tailed, satisfactorily full and clear history of the Ne East in what archaeologists call the Middle and La Bronze Ages and the Iron Age, roughly the second a first millenia B.C. It is this Near East that is the ge graphical theater of the history of Israel. We have knowledge of the politics, of the successive reigns kings, the campaigns, the wars, the rising of one nati and the fall of another, comparable to our knowledg let us say, of sections of European history in the Chri tian era. The history of the Dark Ages in Europe, six to tenth centuries A.D., is not much better known us than is the history of the Assyrian kingdom in t tenth to the seventh centuries B.C. That makes for vastly improved concretization of our knowledge of t history of Israel.

As a result, the picture presented in the book Exodus, or in the books of Kings, is no longer a s of fairy-book picture of events taking place in a "nev never land," something outside of the world of spa and time which we know, but something that we c pin down and insert and locate accurately and satisf torily on a broader canvas, against the broader pictu of human development and human history. Immedia ly, therefore, we have a better contact with, a sense the immediacy of, sacred history itself.

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*R. A. F. Mackenzie, S.J., is professor of the Old Tes ment at the Jesuit House of Studies for the Engli speaking Canadian Province of the Society of Jesus, T ronto. He had his doctoral studies at Toronto Univers and the Biblical Institute in Rome.*

Most of the increase of knowledge I am speaking of ns directly or indirectly from the science of archae- gy, from the actual physical excavation of the re- ins of those ancient peoples, the careful uncovering different strata on sites of ancient Eastern cities. It evealed to us either immediately through the archi- ure, through the building plans, through the material ains found, or else mediately through the literature s recovered. All this information about those ancient lizations, from Egypt eastward through the land of anaan and Syria to the northern part of Mesopotamia, vn through Mesopotamia itself to the eastern end of Fertile Crescent, still in the East in Elam, on the th in Armenia, then westward through what is now a Minor, the Aegean area, and the western portions the Mediterranean basin—all this information has n gathered by archaeologists.

Patiently excavating many hundreds of sites, they e pieced together the evidence from these sites them- es, and by comparisons they have arrived at this rmous development of ancient history of which we e spoken. We know, for example, the development the New Kingdom in Egypt, the glorious and high lization of the Pharaohs; we know of the Hyksos ading Egypt in the first half of the second millenium C., and the high international civilization that reigned the Middle Bronze Age; and we know of the Hittite gdom, totally unknown sixty years ago, ruling from central area of what is now Turkey. We know of kingdom of the Mitannians on the upper Euphrates he fourteenth and thirteenth centuries B.C. We know of the first dynasty of Babylon; and, coming down the first millenium, the great and flourishing devel- nent of the Assyrian Empire, the first real world em- e (as the world was then known); the break-up and apse of that empire at the hands of the Medes and sians, its disruption at the overwhelming advance Alexander; the irruption of Greece into the world of Near East, the Hellenistic Age marked by that tre- ndous flowering of Greek civilization throughout the ntries bordering on the eastern Mediterranean. Then steady penetration eastward of Rome, the power that eloped the civil frontier province of Palestine, of lea, and, through mismanagement and oppression, t led in the year 68 A.D. to the explosion which was final Jewish revolt, terminating in the destruction the nation with all its sacred places and Temple in year 70.

All that history gives us a magnificent sweep and is itself, of course, a very valuable and precious ex- sion of human knowledge into the things of the t. However, from our present point of view, it is tly more precious, because against that great sweep international history we can now situate the develop- nt, the experiences, the travails, the reactions, the itive errors, the repeated falls and repeated returns their God of the nation of Israel—a history in itself re appealing, more mysterious, more fascinating than the history of any of the other nations, and, to the eyes of faith, a marvelous example of the patient education by God of His chosen human creatures. The experience of Israel, of which I will speak, is the experience of all of us in a sense: there is a vocation; there is a response to the vocation; there is infidelity; and there are repeated calls by God; and, let us hope, in the case of Israel, as in our individual cases, there is a happy ending, a final reconciliation and final rejoicing.

We can fill out that outline of history now because of our better knowledge of the *thought-world* that went with it. By that I mean the ideas, the culture, the outlook on life, the customs and conventions, all the group psychology of those mysterious peoples, both Semitic and non-Semitic, who inhabited those lands and who experienced that tumultuous and complex history. Here we come still closer to the history of the people of God: the rest of the history of which we have spoken is only a background; the history of Babylon is not the history of Israel. But the thought-world of Babylon is in part the thought-world of Israel; and therefore it is of great importance to the student of the Old Testament who wishes to penetrate the ways of thinking, the presuppositions, the conventions of language, the things taken for granted by the chroniclers and prophets and wise men of Israel. To do this, he must understand them against the setting of the presuppositions, etc., of the wise men of Babylonia, of Syria, of Egypt, perhaps most of all of Chanaan.

Fortunately, as we said, archaeologists have uncovered not merely the physical remains, the artefacts, the construction of buildings, fortifications and weapons, and so on. They have rediscovered for us and deciphered the literatures of those peoples, the literature of ancient Egypt, the literature of Babylonia, the literature of Chanaan, a large representation of the literature of the Hittites, and many partial and fragmentary remains of other peoples like the Mitannians. All that is immensely precious because it gives a direct insight from contemporary documents into the way those people lived and thought and worked and conceived their world. Their myths, their accounts as to how the gods originated, how the gods worked, how the gods created this world, how the gods created man—all of these have a certain bearing on corresponding accounts in the Old Testament. Their technique of chronicle writing, their selectiveness, their organization of the records of their own past, have close connections with the oldest historical forms of writing in the Old Testament. Their omen literature, that is to say, their oracles given to guide men in their future behavior, lucky and unlucky days, lucky and unlucky behavior, how to ensnare the good will of their gods and how to avoid their curse, has certain parallels in the prophetic literature of Israel. More than that, there have been found, at Mari on the middle Euphrates, reports from soothsayers (dating from about the seventeenth century B.C.) which are strikingly similar in style to some of the oracles of the

prophets of Israel. Later I will come to speak about the distinctive and unique marks of Israelite civilization, but right now I am emphasizing the resemblances. We see, for example, that the oracle style "Thus said Yahweh . . ." is not specific to Israel except for the name of the god for whom it is used. Again, the rituals, the liturgy, the cult, the organization of worship offered by these peoples to their gods are parallel to the ritual and cult of Israel, and in many cases they preceded the cult of Israel.

Much else could be added in connection with their law codes, the position of the king, their civilization, and so on. For the moment, let us speak only of the literary connections. A great deal of light has been shed, particularly on the forms of literature, by finding the origins of ancestors or parallels of Israelite forms in the early Near-Eastern literature. More than that, more than just the literature, the religion itself of Israel is greatly illuminated by that Eastern background. In their worship of this strange, unique God who had called them through Moses, the Israelites spontaneously and naturally adopted the whole vocabulary, the whole complexus of rites, actions, and techniques by which the gods of that area and that age were worshipped. There is animal sacrifice; there is sacred dance and procession; there is the composition of sacred song, psalms of lament, of petition, of glorification, of expiation, of cursing, and so on. The concept of a special sacred place or of a temple is not something original with Israel; and, as we well know, the concept of priesthood was taken over from other peoples by Israel. One can go through most of the external forms of religion in Israel and show that they have analogues in those other religions; therefore there existed between Israel and those other religions a certain likeness of mentality. For that reason, we understand Israel better by seeing how those other peoples conceived their forms of worship, what they thought they accomplished by them, what they intended them to be.

Other points of similarity exist in the areas of sociology and law. There are parallels to the tribal system of Israel, this strange religious federation of originally separate tribes who were united simply by their service of one unique god, whose connection was primarily religious, whose social unity consisted precisely in meeting periodically at a given place of worship to renew collectively their allegiance to their god. The Israelite idea of family organization, the subordination of the individual to the head of the family, the real "survival" of the family head in his descendents—all these are part of the common thought-world of the Near East. Common to Israel and to her neighbors is the idea of salvation, what they expected from their god. The seminomadic condition of the people at the time of Moses, their gradual transition to sedentary living, the movement from simple encampment to village life and then to life in towns, the transition of a good portion of the people to commercial practice, to the middle-man status, instead of their previous life as simple herdsmen—th is all vividly reflected in the books of the Old Tes ment, in the images used, in the forms in which G presented Himself to the people, in their experienc and all those factors are better understood by us proportion as we understand the ancient Eastern so ology.

The position of the king in Israelite society as se by the group of prophets around David is the found tion for the doctrine of royal messianism, which l comes so important in later Jewish thinking; and its i portance extends into the New Testament, especia in St. John's Gospel, and has remained in the Chur The figure of the king behind this messianism depen ultimately upon the Near Eastern concept of the ki as we find it in the second millenium B.C. We noti in the Bible, how important it was for the Israelites the eleventh century B.C. to have a king. The ki was himself the representative of the whole people, a sense so real that we can hardly grasp it. He summ up the people; what happened to him happened to the bad luck befalling him, bad health, weakness, affec everyone else in the commonwealth. And if the ki became incompetent and helpless in the performa of his duties he must be removed and another more fective substituted. It was not a matter of punishm or vengeance; it was simply a matter of public saf

It was only after a period of struggle that the k took such a place of importance in Israel, because wit the Israelite commonwealth the king could not be religious figure he was in other countries. He was provided for in the charter of Mosaic religion, a hence there is an ambiguous and two-sided attitu towards the kingship. The king was necessary, and he was an intruder; this was a problem that Israel ne really solved. Eventually, the kingship was abando and Israel continued its life, but in the four centu when the kingship was used by them it gave origi that tremendous doctrine of messianism.

Just as comparative studies draw our attention to importance attached to the figure of the king, so, they have high-lighted the importance of the law. we know, there were many ancient codes of law: famous code of Hammurabi, the Assyrian code of fourteenth century B.C., the laws of the Hittites, well as the pre-Hammurabi codes. All of these th light on the pride of the Israelites in the possessio their own code of laws. One of the greatest ben that Yahweh had given the Israelites in their Exo from Egypt and the revelation at Sinai was His gr ing to them a constitution of their own. He had crea Israel, He had made them into a people, He had for them into a united society, and to mark that action had granted to them a code of laws. Law is not see something restrictive; it is a great boon, a blessing. T law makes them grow up, permits them to hold up t heads among the other societies of the time.

Again, the fact and the idea of a covenant, so cen

the Od Testament, are greatly clarified by recent investigations of Hittite covenant treaties. Even more an the idea of royalty, the idea of covenant is imrtant as a theme in the Old Testament. Actually, it rresponds to the Church's doctrine of sanctifying grace, supernatural love. It was under that formality that e special supernatural relationship of men to God as presented to this chosen people called out of Egypt: mely, an arbitrary, freely-chosen, freely-willed adopn of these people, a raising of them into a special endship with God. Yet, the idea of covenant, chosen embody the tremendous concept and truth of grace, as drawn from the sociological situation of the times, odeled upon the action of the Hittite kings, in parular, in making covenants with subordinate princes d with their vassals. Covenant was a freely-bestowed lationship that established a certain bond between the eat king and his subordinates, a bond based upon his neficence towards them. In gratitude for that, the subdinate is bound to be loyal always to the great king, ver to deal with his enemies, never to rebel against m, to pay him regular tribute, and to acknowledge no her overlord. To match these fourteenth century trea-s with the provisions of the Mosaic covenant which te from the thirteenth century, throws a great deal light on the understanding the Israelites had of this tter.

### iterary origins of the Bible

My second main area of discussion is that of the litary origins, or rather the better understanding we now ssess regarding the literary forms and the origins of e Old Testament books. If you are familiar with the cyclical *Divino Afflante Spiritu* of fifteen years ago n the progress of biblical studies), you will know at one of the things stressed in that encyclical is the alysis of the literary forms of different sections of the ld and New Testaments. Such analysis, says the Pope uivalently, is the key to our correct understanding what the human authors, and through them the vine author, are trying to say. The great advance of n-Catholic scholars and of Catholic scholars, too, in is literary analysis is one of the outstanding characristics of the modern biblical revival. Of our two eat sources, or criteria, for determining and interpretg these *genera literaria* (literary forms), one is exrnal: the comparison with the other literatures of hich I have just spoken. The other is internal: from erary analysis itself, from the techniques of determing an author's meaning from the context, from the hole bearing of his writing.

We have come to see very clearly that we are dealing ith literary forms that are specific to those periods of ie world's history, specific to those cultures and civiitions. They are in great part more or less alien to our ntemporary ideas; alien, that is, to the literary forms sed by us today, classified by our librarians, represented our newspapers or in the books we read. Of our forms, none quite correspond to any one of the biblical forms, and, on the other hand, no one of the biblical forms perfectly corresponds to a form that we use today. Those forms of writing are fixed, conventional means of expression. The author who wanted to convey, let us say, the truth of something that happened in the past, had a set and conventional way of doing so, a set stock of expressions to indicate what he was talking about, a set stock of images, of constructions, of symbols, by which to convey his meaning.

Let us just take the wisdom literature as an example. Many important parts of the Old Testament are wisdom literature: the book of Proverbs, Ecclesiastes, the book of Job, Ecclesiasticus, many of the Psalms, the book of Baruch (at least in part), and some other smaller sections. Such wisdom literature is a highly developed genre in the literature of the ancient Near East. In these writings we find a conventionalized attribution of such wisdom to the ruler; so also among the Jews: the regular expression for any wisdom writing is "book of Solomon," because the convention was to put such wisdom writing in the mouth of a former king. Wisdom was part of God's gift to the king, and therefore the king was the final exponent of wisdom. Such conventional usages no more deceived or bothered readers of those days than do our modern conventions of novel writing, for example, our "historical fiction" written in the first person.

We have already spoken of parallels to many of the kinds of Psalms and of the similarity of prophetic oracles within and outside the Israelite people. Now I can mention briefly the question that is perhaps most interesting in this regard: the possibility—and for present-day scholarship it is a certainty—that there are different literary genres within the historical writings of the Bible. For some sixty years or so this has been the subject of quite strenuous, and at times bitter, controversy in the Church. Today, it is peaceably settled and agreed upon; but the specific applications to be drawn from these literary insights are still being worked out.

One of these points is, that not all narrative is *ipso facto* historic. I hope that that sounds perfectly obvious, but you would be surprised to find how often in older books *truthful* and *historical* are equated; if a thing isn't historical, it isn't true. Probably the best starting point in discussing this matter is a consideration of the parables of the Gospels. We all know that the parables are stories related by Our Lord. They are fiction; they never happened. And if Our Lord could use that form of literature, why could not the authors of the Old Testament do so?—as some of them, in fact, did.

Even here it is helpful to distinguish two types of parables. There is a type of parable that is completely timeless, and there is a type that is historical in a certain way, in that it treats of God's dealings with Israel. An example of the first type is the parable of the Prodigal Son; its teaching is the truth of the mercy of God. This parable is most unfortunately named: the central figure is really the father, and the parable would

be better called the parable of the Loving Father. However, my principal point in its regard is that this parable is not a presentation of one instance in history or one historical period or situation rather than another.

On the other hand, consider the parable of the unjust caretakers of the vineyard, the parable of those left in charge of the vineyard, to whom the owner sent messengers to collect the rent, and who, refusing to pay the rent, reject and punish these messengers. Finally the owner sends his own son; he is not only rejected but killed by the caretakers. That parable really is an historical parable, because under the symbol of the vineyard, of the rent, of the landowner and tenants, you have symbolized the history of the Jewish people up to and including the time of Christ. It is symbolic history.

Besides parables, there are, of course, many other genera, many other literary forms; these require their own kind of interpretation, often quite different from that to which we are accustomed. There are chronicles and genealogies, lists of names and places, legends of ancient heroes, sagas about the history of ancient peoples; and for all of these one can find parallels in the other ancient literatures of which I have spoken. One of the most interesting of these parallels is that of the type we might call edifying or religious fiction; this we can find, for example, in Egypt, and in biblical books like Jonas or Tobias. In all such writings, when we wish to interpret them, it is the intention of the human author that is of primary importance. We must not treat such books as if they had been written by our contemporaries; we must not assume that a biblical author means by his writings what we would have meant in writing them today. We must ask what the author meant *then,* what he intended to convey.

A parallel that I sometimes find helpful, in explaining this to people who raise the question of the degree of historicity in Old Testament narrative, is that of Shakespeare's plays. There is, first of all, the distinction between Shakespeare's tragedies and his histories. As an example of the first, take *King Lear.* I have no doubt that there was some ancient legend from early British history which concerned a King Lear who was badly treated by his daughters; but Shakespeare in writing his play is not the least bit concerned about the historicity of this man's existence or the reality of his daughters. All he is concerned about is the use he can make of this in writing a play; he has taken the name and possibly the outline of the plot from a dubiously historical story. This might be paralleled to something like the book of Job. There is no sense in wasting time or breath in discussing whether there ever was an historical Job; we have no idea, and it is extremely unimportant. What is important in the book of Job is what the author does with his hero, his Job.

Take another Shakespearean play, *Hamlet* or *Macbeth.* There was a king named Macbeth; if I am not mistaken, he lived in the eleventh century, killed his predecessor, and was killed by his predecessor's so To that extent, the play gives an outline of genui Scottish history. Yet, even here, where Shakespeare h taken his story of Macbeth from history, it is wh Shakespeare has made of Macbeth that is importa It would be ridiculous if one writing Scottish histo should say "Fortunately, we have full information abo Macbeth and his queen, because Shakespeare wrote play about them." No, the Macbeth in his play Shakespeare's creation. There is an historical nucle to the play, if you wish, but Shakespeare has used only to present one of his wonderful studies of hum nature, of guilt, temptation, and tragedy.

We can come, then, to a third form: Shakespear histories, his chronicle plays—*Richard II, Richard I Henry IV, Henry V,* etc. First of all, the events these plays are closer in time to the Elizabethan peri Shakespeare has taken them mainly from Holinshe *Chronicles,* a fairly detailed book of history; and he at pains to preserve in general, and even in some p ticulars, the original history. But he still has added great deal of his own to the story. There is somethi analogous to these differing levels of historicity in Sha speare in the Bible—for example, the books of Samu might correspond somewhat to the last-named type Shakespearean usage of history. However, I would n want to stress these comparisons too much, becau Shakespeare's plays are still non-Hebraic in literary for

Much more could be said about literary forms in t Bible; we might add just a word about the New Tes ment. In the New Testament we are not helped comparison with other literatures as we are with rega to the Old. The New Testament is unique, even in literary way, in its literary form, to an extent that t Old is not. But this much at least we can say: the has been a tendency to impose upon the Gospels a H toricity which their authors did not aim or care abo Most of the lives of Christ written in the last hundr years or so have tended to impose such historicity; example, to try to work out a strict sequence of ever in Christ's public life, for which we have no real bas The Gospels are recordings of the preaching of the ea Church at a time when the original generation of w nesses began to die out, thirty, forty, or fifty years af the events of Christ's life. They record, therefore, fixed form, with a certain leeway left to each Eva gelist, already determined groups and sequences teachings about the birth, earthly life, and death Our Lord. One can see the general outline of this ea teaching in each of the Gospel narratives: Baptis public life, Passion and Resurrection accounts. That the framework common to all the Gospels; but with this framework the different Evangelists enjoyed gr freedom, and they have grouped their matter accordi to certain pedagogical intentions of their own. Matthe Mark, Luke, and John arranged their matter, not cause this event came after that event, rather than

e it, but because this sequence served the pedagogical entions of which we just spoke.

Although the Gospels are definitely historical, they historical in this particular way; and they do not e the concern about chronological sequence that we uld expect in modern biography. Actually, they are biographies; in the true sense it is impossible to try write the life of Our Lord, and the Evangelists did attempt it. What they did attempt to convey was etter understanding of the work of Christ, and this Christians who already believed.

### ligious understanding of the Bible

Now, somewhat belatedly, I come to my third point: improved religious understanding of the Bible. This, course, is that towards which the previous two as-

ts of biblical studies are aimed, for it gives them ir importance and meaning. In *Divino Afflante Spir-*, the Pope speaks of our first point, improved knowl-ge of the background and setting of the Bible, as nething already quite well achieved. The second nt, study of the Bible according to its different lit-ry forms, is something that the Pope recommends—e might almost say imposes—as something necessary l urgent in the work of the exegete. This third point, proved religious understanding of the Bible, is rather bious hope to which the Pope looks forward. He ex-sses his confidence that this will be the result of other two; and we may say that within the last een years the Pope's expectation has been most con-ngly fulfilled. The flood of writings on the Bible ong European Catholics, especially in the last fif-n years, has been concerned very largely with the bloitation of its religious values, as we can see them l apply them to ourselves.

There is no longer question merely of picking out arate or isolated stories from the Bible, and drawing ralistic lessons from them of virtues to be practiced l vices to be avoided. Nor is there question of iso-ng texts, to be interpreted as one would interpret a inition by a Church Council or a sentence from non Law. That tended to be the treatment a hun-d years ago, the treatment of the Old Testament in Bible History books, a chopped-up treatment that not seem to value the Old Testament for its own sake. Now, in our modern approach, Christ is the center of the Old Testament, just as He is of the New. The message of the two parts in the Bible is one, and the Old Testament by itself is a magnificent testimony to the one salvation—history. The Old Testament is not primarily a history of Israel or of human events as such; it is a history of God. It is a history of the things that God has worked through and in Israel, recorded by witnesses, testified to by the collective experience of the people, transmitted to posterity precisely because such is the duty and obligation of the sacred writers—a history that possesses from beginning to end, despite all the varieties of expression and differences of outlook and of thought, a unity that is unmistakable, a unity that is due, not to human psychology or to human authorship, but to the action of God which is recorded in the Bible. For that reason, the salvation history is one story from beginning to end.

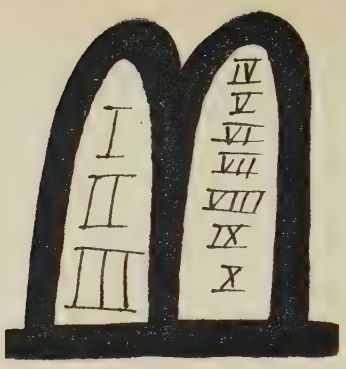
The history of Israel as such begins only with the book of Exodus, with the constitution of the people of God out of a group of fugitives from Egypt, to whom God had sent the one man Moses. Israel as a people did not exist until they had crossed the Red Sea and begun their wandering in the desert. But from that point, the salvation history, with the great destiny attributed to this people, follows its course for centuries. All the prophets, all the wise men, all the chroniclers and historians of Israel deal with that one situation, with that one theme; what God intends to make of Israel and the difficult time He has in accomplishing this. The literature of Israel is an extraordinary example of national humility—one of the many ways in which it is unique. I know of absolutely no other national literature in the world's history in which the nation is not glorified; the theme of Israel's literature is that of Psalm 113—"Non nobis, Domine, non nobis, sed nomine tuo da gloriam." It is Yahweh, their God, whom their literature intends to glorify from beginning to end. With astounding humility, Israel makes of its own history one long act of self-accusation and of contrition.

Thus, the Old Testament, just as the New, is testimony to a connected history of God; and that connected history is the working out in practice of what God is: a salvation God, a Being of overwhelming goodness who intends to have mankind with Him for eternity, who wishes them to be happy, who offers them salvation such as no earthly power can offer. These stories of the Old Testament can stand in their own right as the history of Israel, but actually they are part of a pulsating divine activity that is repeated again and again in history. Here it is that we come to that great connection between the Old and the New Testament of which the Fathers of the Church made so much, which they saw so clearly. This connection has always been preserved in the Church's liturgy, but it has not been much exploited until very recent times. What I am referring to is what is known as typology, by which I mean the expressly willed similarity between the way God treated

Israel and Israel responded to God, and the way God the Father dealt with Christ and Christ's response to His Father. To carry it still further, there is the similarity between the way the Father dealt with Christ and the way God deals with the members of the Church.

This typology, on which patristic literature laid so much stress, is obviously of great catechetical importance. In the early Church, as we know, before the theology of the sacraments was elaborated speculatively as it came to be by the late Middle Ages, the meaning of the sacraments was largely explained to the people in terms of typology. If you want to know what that typology was—let us say of Baptism—read the early chapters of Exodus and see what happens in the "baptism" of the Israelites: how they were led through water and delivered from the servitude of a pagan power, led from an anti-god power into the service of God. So, too, in Baptism: the passing down into the baptismal font and coming out of the water was to the early Christians a symbolic re-enactment of the passage of the Israelites through the Red Sea. It was a similar salvation of God effected upon them and effected upon Israel, with the difference that this Christian salvation is a salvation through Christ and into Christ; nevertheless there was the fundamental sameness of Exodus and Baptism. Again, with respect to the Eucharist, the figure of the manna in the desert was a particularly favored reference in the early Church; the Eucharist is the support and nourishment provided by God to His people during their pilgrimage through the desert of this world, heavenly food, bread of angels, containing virtue and power and energy that no earthly food could possess; a food, therefore, to be received with utmost reverence, utmost purity, utmost gratitude by God's people. So with the other sacraments; they were explained and interpreted in terms of that typology.

While the typology meaning is secondary and dependent upon the literal historical meaning of an Old Testament passage, it is very important in making the bridge between the Old Testament and ourselves. So, too, is the prophetic role of the Old Testament, which has come to be much better understood. I mentioned earlier the rather unfortunate treatment of the messianic prophecies, by which they are pulled out of their contexts and used as isolated sentences, as examples of God in the Old Testament giving a detailed prophecy about Christ. That is not false, of course, but it is very incomplete, and easily gives a false idea; it prevents us from understanding the full richness, the true development of God's message to His people. In dealing with a prophecy, such as that of the virgin bearing a child whose name shall be called Emmanuel, we must not only ask ourselves how this finds its meaning and fulfillment when the Messiah finally comes, but we must also ask what this prophecy meant to Isaias and to his contemporaries. It was spoken on a given day about the year 735 B.C., before a given audience that we know quite well. What did these words mean to Isaias and to his hearers? They




had some meaning then, some contemporary referenc which it is worth our while to learn.

Just a few words on the new religious understandi of the New Testament. This lags somewhat behind t development relative to the Old Testament, perha because there has been more need for correction in ideas of the Old Testament. However, there has be some very stimulating and helpful work done on t analysis of New Testament literature. The key boo in this recent study is the Acts of the Apostles. Sta ing from that book rather than from any of the Gospe a new understanding of the genesis of the Gospels the selves has been given us.

In the first part of the Acts of the Apostles, partic larly if we combine what we find there with certa scraps from the Pauline Epistles and from some outsi sources, we find an extraordinarily vivid picture of t very first period of the Church. We see the first ex ence of the Church, the tremendous ferment, the quic ening enlightment that took place in the short span years from about 30 to 70 A.D. We see the probl arising of finding the relationship of Christianity Judaism, the need of working out the implications the tremendous revolution caused by the reception i the Church of Gentile converts, who are not Jews a are not required to become Jewish proselytes bef becoming Christians. And in connection with this qu tion of the relation of Jew and Gentile in the Chur we can see the question of central authority in Church and how it was to be administered. All th events come to life as we read the Acts of the Apost

When we turn from Acts to the Gospels, we these documents as testimony to the faith of the Chu in those early years. There was an interval, roug equivalent to a man's active lifetime—about thirty forty years—when the Church lived solely by its teaching (and the text of the Old Testament). only the preaching to unbelievers who were to be c verted, but also the instruction of the catechumens a adult converts was all done orally, in the form of counts of the life and work, the death and resurrect of Christ. Only toward the end of this period did Gospels come to be written, when the original e witnesses were dying off and it became time to recall

ord this oral catechesis as closely as possible in its ginal form. This gave rise to that fourfold presenta-n, in which a fixed division of the material is dis-nible; yet within that division great personal free-n and initiative are used by each Evangelist.

As we know from ordinary experience, a witness tells what he remembers, and as he remembers it, and expect even the most faithful witnesses to any one nt to give somewhat varying accounts of that event. ey have seen it from different angles, have experi-ed it differently; one will lay more stress on this ect, another on that. The more such witnesses we e, the better picture we can form of the actual event. w, in this sense it is true to say that we reach Christ the Gospels only *through* the faith of the early urch, through the faith of Matthew, Mark, Luke, l John. One runs into opposition to such a state-nt from people who insist that this does not satisfy m; they want to feel that when they pick up their w Testament they are in immediate contact with rist Himself, without human intermediary, as it were; t what they see on the pages are the very words rist spoke. However, it simply is not possible to by-s the very channel of communication that He Him-has chosen—in this case, the faith-illuminated minds the Evangelists. With all due respect to the people ntioned, their attitude reflects an undervaluing of incarnational aspect of Christ's revelation, a lack understanding of the implications of the Incarnation lf, of the fact that Christ chooses to reveal Himself l speak to us through and by means of our fellow-men.

Obviously, one does not have to stress this last point with regard to the Church, Christ's own Body. What I would like to stress is that it is true also in the Church's documents: the record we have of Christ speaking. All they tell us is true, and worthy of divine faith; but, nevertheless, Christ's teaching comes to us through their instrumentality. There are innumerable instances we might cite. For example, St. John, in the great farewell discourse (John 13-18), has obviously included much material that historically must have been communicated by Our Lord after the Resurrection. Again, the missionary discourse in Matthew 10 has two distinct parts: the first refers to the 72 disciples being sent out at that time, during the public life of Our Lord; but the second (from verse 16 on) does not fit into that situation at all—it refers to the experience of the Church after Pentecost. St. Matthew has chosen to add to the record of the original instruction a passage *which expresses Our Lord's will and teaching* for the contemporary Church. Other examples could be given. But the point I wish to make is simply this: that in order to understand the Gospels properly, to take out of them what God wishes us to find there, we must not leave out of account the human authorship, the genuine human activity that entered into their production.

Such, then, are a few ideas about the present state of biblical studies. These I believe should have—and I am confident they will have—considerable impact upon the teaching of the truths of faith to our Catholic children.

# Developments in Dogma

## Bernard Cooke

AS ALWAYS happens at the turn of the century or half-century, there was in 1950 a rash of writing out the exploits and advances of man in the first half this twentieth century—and understandably there were ngs written to describe the theological developments ring this period, for in many respects this was a iod of quite significant and interesting theological lution. One of the finest of these summary works s a little book by Roger Aubert, now professor at vain; and I think that it is quite noteworthy that ong the four areas of most important growth and nge which he singles out, dogmatic theology as such not to be found—for the new and more important elopments in dogmatic theology are inseparably bound with the contemporary research in scripture, history, l liturgy.

Since that is true, there is something necessarily artificial in trying to delineate in a separate paper, such as the present one, the advances and lines of progress in the field of scientific study in the area of dogma and speculative theology. On the other hand, the very multiplicity of important advances in those areas where dogmatic theology touches the other fields of research in the sacred sciences makes it well-nigh impossible to summarize or synthesize these advances. Yet, I think that some such summary, superficial though it admittedly is, can do much to clarify our ideas as to just where the scientific study of the sacred sciences is moving. Moreover, as background for evaluating our pres-

*Bernard Cooke, S.J., is assistant professor of theology and chairman of the department of theology at Marquette University. His doctoral work was done at the Institut Catholique, Paris.*

entation of Revelation, such a look at the field of dogmatic theology is necessary; because by and large the mentality governing our presentation of the faith, the categories of thought that control the content and methodology of most of our courses and textbooks, are still essentially derivative from the structure of dogmatic theology as it was and still is found in seminary education. I fear that we will never really break with that unfortunate compartmentalizing of the sacred sciences, whereby one hour is devoted to scripture, the next hour to dogma, and the third hour to moral—each a watertight, air-tight capsule sufficient unto itself—until we realize that the core issues that are engaging research in dogmatic studies today are inseparably bound up with scientific studies in fields such as scripture, history, and liturgy. Perhaps this talk will at least point in this direction.

What I propose to do is to discuss three focal questions where I believe there has been and is now significant advance and study—advance and study that need to be incorporated into our presentation of Revelation to our Catholic people.

The three focal areas that I think are particularly significant are:

- The problem of communications as it touches upon communication of Revelation.
- The role of the Church in human history.
- The relation of the supernatural to the natural.

**The Problem of Communications**

Everyone today is discussing the problem of communications. As the physical scientist probes further into the microscopic depths of matter where ordinary sensory perception cannot follow, he finds it increasingly difficult to formulate his findings in a way that will convey his knowledge to others. Psychological and phenomenological researches have high-lighted the difficulty any person faces in trying to convey to others his inmost insights and evaluations. Educational theorists, advertising specialists, propaganda experts are all studying the efficacy and effects of what they love to call our modern symbols. This is an old problem to the student of God's Revelation; for the very notion of a supernatural revelation introduces a tremendous problem of communications: How can a God who is infinite, eternal, simple, and ineffable communicate true knowledge of Himself to a creature whose intellectual processes are bound up with time and limitation and complexity? This problem, which involves the delicate matters of faith, Revelation, and inspiration has certainly been one of the most discussed in the past decades and at the present.

The whole post-Tridentine era of Catholic studies, in reaction to the non-intellectual approach to faith taken by the Reformers, understandably emphasized the knowledge aspect of faith. When we examine the work of the Vatican Council, when we see the Church's attitude at the time of the crisis of Modernism, and her continuing attitude of careful attention to any writings on the nature of faith, we find this same concern that faith n be reduced to religious sentiment, that it remain firm intellectual. Yet there has been in these last years rather perceptible shift in emphasis—not away from t intellectual approach, but to a widening of the noti of intellectual assent. More and more thinking a writing and teaching has pointed out the fact that fai is a very special kind of knowledge; that it is eminen concrete; that it is not the coldly rational acceptance an intellectual position regarding certain religious truth but rather the warmly personal acceptance of Chr who is the Revelation; that faith is a knowledge that itself conditioned by love. Thus, our notion of faith H become much more Christocentric, much more concre much more a question of a total personal commitme to a set of values and to a way of life that are e tomized in Christ.

And as our thinking about faith has developed alo these lines, the question has arisen: How, then, pres Revelation in a convincing fashion, in such a way t the assent of faith follows? In trying to face this qu tion, a profound re-evaluation of the notion of apolo tics has taken place. When one is face to face w actual intelligent denial of the claims of the Cath Church, when one is dealing with a sincere person w does not see that this is God's truth, what are we do? Is it possible that the way in which we are pres ing certain proofs of Christianity's claim—such as m acles— is not genuinely effective? These questions h been an important stimulus to careful study of the ture of Christianity, to detailed analysis of the catech and preaching and life of the primitive Church; a the study of the way in which the early generations Christians presented Christ to the men of their age been most instructive. Perhaps if we were to emul them in their insistence upon the resurrection of Ch and their triumphant announcing of this mystery as end of the era of evil's domination, perhaps if we flected in our preaching and teaching their optim and hope, we would make the Church more attrac to our contemporaries.

Faith and Revelation are correlative notions—and we might expect, the recent widening of our understa ing of faith has been accompanied by considerable thinking about the nature of Revelation. Unquest ably, the great impetus in this area has come f studies in Scripture and such allied fields as archaeol history, ancient languages and literature. These stu have widened and deepened our understanding of Semitic world that was the matrix of God's revealing tion, and this greater insight has led theologians in cent years towards a more nuanced idea of just w Revelation is. One cannot subscribe to the natural view that there is nothing more to Old Testament R lation than human reflection upon the sequence of ev that made up the historical existence of Israel. On other hand, one must admit that those very events, intervention of Israel's God in human history—especi

the time of Israel's formative experience in the Exodus do form part of the Revelation. Certainly, there was so direct divine communication to the minds of men e Moses; but this communication touched upon and lped to interpret the actions of God; it placed these tions that were historically observable and therefore rtially understandable by human reason in their true pernatural context, thereby making them the object faith.

What has so often been presented as a very simple ing has been seen to be a very subtle and complex ocess: Over the centuries of Old Testament history, od, weaving together His guidance of Israel's existence th His direct guidance of Israel's deepening under- nding of that existence, led His chosen people deeper d deeper into the mystery that He was revealing to em—the mystery of His creatively salvific love for man- nd. Factors like the cultural and linguistic background, onomic and political and social tensions, conquest or feat in war, all conditioned this development of Is- el's religious thought; but the ideas that control Israel's nderstanding of her role and history are ideas drawn m faith's understanding of God's special actions—ideas ch as covenant, election, salvation.

The second process involved in God's communication man, that which we call "inspiration," has also been e object of considerable study. The studies in "form iticism," tendentious as many of the earlier ones were, ve still opened up avenues of investigation that prom- important discoveries in the meaning of the sacred xts; and the method itself, when honestly and sci- ntifically employed, is of definite value. Actually, this ea of study has high-lighted the important role of oral adition, has drawn attention to the New Testament expressing the Magisterum of the apostolic Church, d has played a part in recent reconsideration of the lation between Tradition and Scripture. In the light such scholarly efforts, and with the liberating encour- rement of the encyclical *Divino Afflante Spiritu,* Cath- ic scholarship is working its way toward a much more nanced understanding of inspiration. Inspiration is en to involve special divine control of the sacred writer; t the literary production resulting from the inspired tion is also rooted in all the complex psychological ctors of cultural background, education, language culiarities, etc. that enter into ordinary authorship. nce the human author's intention (i.e. whether he ished to write poetry or history or fiction) was itself der the influence of inspiration, it becomes of pri- ary importance to discover the human writer's pur- se, the literal meaning of the text, in order to come the true meaning of the sacred writings.

There was a certain amount of distrust of such ap- rently naturalistic approaches to the sacred text, par- ularly when methods of comparative religious study re introduced. Did not this tend to explain away the ality of divine authorship and, beyond that, of divine evelation? Instead, what is emerging is a more pro- found understanding of the principle of mediation in God's dealings with man. God could, of course, reveal Himself directly to each individual human person; instead, he has utilized the events of human history, the institutions of human life, the insights of human culture, as instrumental media for His revelation. Not only has He revealed Himself to men, He has appointed men to communicate this revelation to other men; above all, He has given this commission to the Church founded by the Incarnate Word.

This role of the Church is essentially a prophetic one, a continuation of the prophetic vocation of Israel and of Christ Himself. And while the official prophetic mission of communicating to men the revelation of Christ rests in its fullness with the Magisterium, each member of the Church participates in this revealing mission; the whole Church is prophetic, and there are aspects of this mission of the Church that are proper to the layman. The exact delineation of this role of the layman is a prime object of theological investigation and discussion at present. One of the most interesting, and apologetically valuable, aspects of present study on the nature of scriptural inspiration and on the Church's mediatorial role in Revelation is the reappraisal of the relationship between Tradition and Scripture. Instead of the post-Reformation tendency to contrast these two, present Catholic scholarly thought sees the relation as one of partial identification: God's guidance of the inspired writer is part (obviously, a specially privileged part) of His wider guidance of the social communication of His revelation.

Thus, the apparently distant textual studies of Scripture scholars have led us to a deepened insight into the organic nature of the Church's teaching role. Her exercise of the mission to "teach all nations" has not been merely the functioning of an educational organization; it has been the expression of her own divinely directed and animated life of faith. And because the Church's life is an ever growing, ever deepening reality, her own insight into the revelation of which she is the guardian has widened and clarified over the centuries—there has taken place what we call the development of dogma. Again, this is a delicate matter whose description or definition demands critical caution; and theologians of our own day are gradually fashioning a sharp yet flexible explanation of this important truth.

When we put together this unfolding insight which theological studies about the nature of Revelation, Inspiration, Tradition, and development of dogma are giving us, we have a most strikingly beautiful picture of all human history entering into this process of God communicating Himself to man. This divine communication is influenced by and in turn influences the languages, cultures, and human institutions of each succeeding historical epoch; and in this process, created truth is redeemed by being related to the uncreated truth which is its source and final cause. For us, Catholic educators devoted to religious instruction, the realistic appreciation

of the full dimensions of this picture of divine communication is an absolute necessity. Our own role is part of this picture, the present stage of this unfolding panorama; and unless we have this vision of God revealing Himself throughout history, we cannot give our students that genetic understanding of their Catholic belief and practice which maturity in their faith demands.

How can we convey to Catholics the inspiring vision of their role as the revelation of Christ to the modern world, if we ourselves are not profoundly possessed by this vision? How can we intelligently and progressively carry out our own teaching function in Christ's Church until we have seen in its full reality what the teaching of the Church truly means?

There can be no doubt; our task is one of frightening challenge. The difficulties confronting us are very real, and I think it is essential in a meeting such as this to take a head-on view of these difficulties; unless we do this, we will never come to grips with the task that God has given us. Essentially, the challenge boils down to this: How can we communicate to our contemporaries an understanding of this mystery which is Christianity? How can we find "symbols," words and ideas, that will be meaningful to the technologically, scientifically-minded modern mind, and at the same time not betray the truths of Revelation that transcend the mentality of any people or any period in history?

This question comes into sharpest focus in its missiological context: When one encounters men whose cast of thought is quite different from our own, whose cultural heritage does not contain many of those ways of thinking about man and his world which we owe to Greece and Rome and Israel, can we present Christianity in the cultural clothing in which we know it? Or must we not think our Christianity down to its very roots, to those revealed principles that lie beyond any particular human formulation of Revelation; and then find within the cultural world of India or China media to genuinely and effectively express that underlying Revelation?

What is such an acute problem in mission lands, is still a focal concern for us in America. Are we so sure in our preaching and in our classroom presentation of Christ and His Church that the words we use, the ideas and the experiences of life upon which we draw, the patterns of living which we present, are a clear pathway to an accurate and deep understanding of God's Revelation? Or is it not possible that our approach to the presentation of certain mysteries perverts their authentic meaning, so that, for example, Sunday Mass is considered by our Catholic people as a fulfillment of a moral obligation, rather than as a joyful, festive act of song and praise and worship which redeems our present-day world? Is our art or our music an authentic imaging of that transcendent beauty into which it is meant to

give us an insight? Do the actual patterns of parish li convey the impression that the Church is complete modern, deeply interested in all the areas of huma existence, and always pervaded by that principle of a tion that Christ gave His Church: "I have come not be served, but to serve, and to give my life for the r demption of many"?

Having indicated very summarily how modern th ological reasearch has drawn attention to the proble of communications as it touches on God's revelation Himself to man, let us pass on to the second large qu tion: The Church's role in history.

### The Role of The Church in History

Probably there is nothing more characteristic of t contemporary mind than its emphasis on the historic The progressive awakening to the historical dimensio of things led to the omnipresent historical studies th constitute much of the scholarly effort of the past ce tury and a half; and it is taken for granted today th each discipline of knowledge must study its own prop history—we have the history of mathematics, the histo of philosophy, the history of medicine, etc. In our ov day, this preoccupation with history has led to the son what self-conscious question: What is history? And have found ourselves unable to give an adequate answ to the question.

The origins and growth of Christianity have not be immune from such historical scrutiny; and while at tim these studies have appeared to be directed at disprovi the historical reality of Christ and His Church, th have given a whole new level of meaning to the h toricity of the Church. Until fairly recently, when c spoke of the historicity of the Church, or of Christ, of the Old Testament, this meant simply that these thin actually happened. But now we know not only th they were existent at some past point in time, but th the very nature of the Judaeo-Christian dispensation distinguished by its historical character; the very noti of time and history which we possess is rooted in t Judaeo-Christian revelation. Surprisingly enough, have grown in this understanding, we have found t we are recapturing a point of view that was prevale in the earliest years of the Church's existence; the prin

ve Church was dominated by the notion of the rela-
on of Christ and the Church to man's historical exis-
nce.

In centers of theological research throughout the
orld, the past half-century in particular has witnessed a
ost impressive production of historical studies about
e Church, its origins, its dogmatic and institutional
velopment. At times esoteric and apparently detached,
ese scholarly efforts have done much to clarify for
the emergent and vital aspects of the Church's exis-
nce. Today, as never before, we see the Church as a
owing organism, its life of faith and charity becoming
er more clear and mature with the passage of the
nturies. As we mentioned above, one of the most
portant aspects of this developing life of the Church
that process of clarification and explicitation which
e call the development of dogma. Studies in this area
ve done much to help us understand the tension that
ust always exist between the need to preserve the de-
sit of faith whole and unadulterated and the need
make this deposit of faith meaningful to the thought-
orld of each succeeding historical period. Insights into
e solution of this tension are of great practical value
day, for we are faced with the need of maintaining
penness of mind and firmness of faith in order to adapt
ithout compromise to an explosively changing world
uation. To us is entrusted the task of safeguardng both
e unity and the catholicity of the Church; her faith
ust remain one with the faith of the Apostles, yet she
ust speak in a way that all can understand, as at Pen-
cost, "each in their own tongue."

There is another very interesting side to the Church's
le in history, and it is something that ties in with the
esent search for the meaning of history. Various prin-
ples of intelligibility have been suggested as the key
understanding human history—economic develop-
ents, interplay of socio-political forces, an idealistic
ocess of dialectic. Yet, more and more thinkers—at
ast those in the Christian tradition—are beginning to
alize that a philosophy of history can never be the
timate answer. In the last analysis, history must re-
ive a theological explanation, for the course of human
istence on this planet has been most importantly af-
cted by those extraordinary interventions of God in
story which we call the Judaeo-Christian dispensation.
hat is needed is a genuine and profound theology of
story.

In such a theology of history, if and when it is writ-
n, the Church and its sacramental actions will occupy
central place; for the Church is the key to the intel-
gibility of human history. As the opening chapter of
e Epistle to the Ephesians so clearly indicates, all cre-
ion is envisaged in God's causative knowledge in terms
Christ; the fact of the redemptive Incarnation domi-
tes man's existence throughout the centuries. Every-
ing that existed before it leads up to it; the reason
hy history continues after the Ascension is to mani-
fest the potential of Christ's redemptive act. The Church, Christ's continuation in time and space, is both the setting and the instrument of that process of manifesting Christ's glory. It is the Church's life story that provides the central thread of meaning which makes out of the diversified events of the past centuries a unified history. Just as all created finality is achieved through the Church, so also is all created intelligibility.

Another important area of study with regard to the Church is that of her role in the causation of grace. As we ourselves are aware from our ordinary reading and conversations, there is an increasing emphasis on the Church as alive, as acting, on the Church as the Mystical Body of Christ. This emphasis is most noticeable in theological circles, where there is increasing attention to the sacramental and vital aspects of the Church. For several centuries, actually since the great influence exerted by canon law in the high Middle Ages, attention had been focused on the structural, organizational side of the Church; and this attention was intensified with the Protestant denial of the visible nature of Christ's Church. However, with the work of the Vatican Council the reassertion and clarification of the Church's external character was largely achieved, and in these latter years there has been a shift to study of the Church in its internal and more strictly supernatural aspects.

Great impetus was given this interest in the Church as Mystical Body by the two encyclicals of Pius XII, *Mystici Corporis* and *Mediator Dei,* and we are far from exhausting the riches of these two documents. These two papal letters were not meant to be terminal; they are guideposts pointing the way to further investigation of the life of the Church, an investigation that promises rich rewards for the understanding and living of Christianity. And may we not hope that, as the magnificent mystery of the Church as Christ's continuation in history is revealed to the men of our times, we may gradually heal the tragic cleavage in the Christian world that was and still is so largely due to a misunderstanding of the true nature of Christ's Church? After all, the Vatican Council tells us that the Church itself is a "great and perpetual motive for credibility."

It is not difficult to see how this new interest in the vital, organic aspects of the Church would lead to increased attention to the activity of Christ within the Church. Studies about the nature and function of the sacramental character, studies about the prophetic mission of the Church, studies about the role of the laity within the Church—all have led to an increased understanding of the fact that Christ does not dwell off in some isolated glory, but that He is present and operative in His Church. One of the interesting developments in very recent years, one which has come about to a large extent because of the intrinsic logic of the situation, has been the "new" emphasis on the mystery of the Resurrection. Just since the end of the last World War there has been a considerable body of writing on this mystery

of Christ, not examining the Resurrection from the point of view of the supreme proof of Christ for the truth of His claims to divinity, but rather studying its causal role in the mystery of the Church.

It is quite evident, if we stop to think of it, that Christ as He is present in His Mystical Body, or in the Eucharist, is the risen Christ; but for some reason most Catholics had not particularly adverted to it, had not realized that the resurrection of Christ, unlike the mysteries of His public life and suffering and death, is a mystery still present to us. Moreover, the recent discussions on the risen Christ have drawn attention to the fact that the Resurrection means much more than the soul and body of Christ coming back together again as they had been before His death; with His Resurrection Christ entered into a new state, wherein He had the fullness of His redemptive glory. It is this Christ, no longer hemmed in by our space-time references, fully and triumphantly operative, who is working in and through His Mystical Body. We have, if you want, gone back to the "Resurrection faith" of the primitive Church, but we have done so with all the knowledge and maturity gained during the intervening centuries.

No great reflection is required to see the impact that this emphasis on Christ as risen would have on a person's present attitude to Christ. Any consideration of spirituality that would neglect the influence of this mystery would be inadequate and in a profound sense unreal. Devotion to Christ must be to Christ as He is; and He is the risen Christ. To say that this stress on the Resurrection directly affects the explanation of Christian spirituality is to say that the notion of redemption itself is being re-evaluated; and such is the case. Without any detracting from the objective aspects of the redemptive work of Christ, there is an important interest in and development of the explanation of the subjective redemption of the individual Christian. Christ's grace working in us, Christ molding us to Himself as priest in the sacramental character, Christ continuing His redemption of the world in and through us; all of these are the object of much investigation, and one can readily see how congenial such discussion is to our minds, which are so attuned to psychological analyses.

There is one section of the theological field in which it seems to me that all we have said about Christ working in the Church comes to a focus: the theology of the sacraments. In sacramental theology there is an exciting development today that may well prove to be the most important thing happening in the whole theological revival. In the past, to some extent, the speculatively theological approach to the sacraments never occurred; moral and canon law approaches held the field until very recently, and the important beginnings of true sacramental theology, e.g., in the writings of St. Thomas Aquinas, were never exploited. That is changing rapidly.

One can notice this different understanding of the sacraments in the insistence that they are not simply actions that draw upon the merits of Christ in order to be effective, but are instruments through which Chri Himself is still acting to redeem. Once again the sacr ments are being seen clearly in their ecclesiastical si nificance; they are the proper actions of the Churc and, like any created nature, the nature of the Churc is revealed by its proper actions. Then, too, with renew liturgical life beginning to flourish, there is a shift the people's view of the sacraments; slowly the unde standing is dawning that the sacraments are *actions,* th are professions of faith in the total Christian myste and way of life. When we stop to think of what happening in this area, and when we connect this i portant sacramental development with the whole mode search for valid symbols in art and literature and ed cation, we can see the tremendous possibilities for t future.

At the center of this awakened interest in the sac ments is the twentieth century study of the nature the Mass and the revalidation of the notion of sacrifi in its full revealed content. Understandably, the T dentine and post-Tridentine explanations of the M stressed those elements of sacrifice which were brou into question by the Reformers. Yet this stress, parti larly on the death of Christ, drew attention away fr the fact that Revelation points to sacrifice as an act union with God, a festive occasion, a sharing in l rather than in death. Sacrifice as we find it delinea in the course of Old and New Testament Revelation a question of *giving* rather than of *giving up;* yet it this latter understanding that has dominated most p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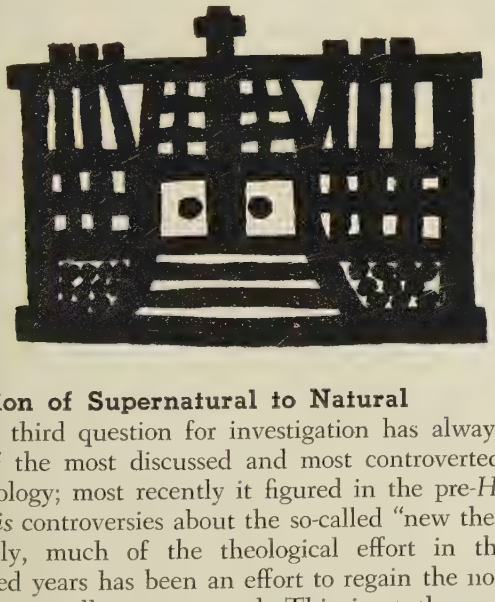
e's thinking about sacrifice in recent centuries.
Theological study of the Mass, particularly a study of roots in the Old Testament and its description in the ew Testament, is laying open to us the much richer d fuller significance of this tremendous action. Just to alize that the most primitive significance of sacrifice Old Testament times may well have been that of a cred meal shared by God and man as a sign of covent and sharing of life, and to remember that Christ rposely chose a meal situation for transformation into e Eucharist, does much to rectify our thinking about e symbolism of the Mass. Again, the realization that e attitude symbolized by the Mass emphasizes consecration rather than purification should be a powerful d in developing correct ideas about Christian sanctity hich flows from and finds its expression in the Eucha-t.

One could go on and on, showing the elements in is present study of the Mass and pointing out their portance. It suffices to say that the genuine development of the liturgical revival rests on this acquisition of more profound and more correct understanding of the ass as a sacrifice. More than that, the understanding the nature of Christianity is dependent upon our derstanding of the Eucharistic action, which is the preme Christian action and the fulfillment of God's eation and of human history.



### elation of Supernatural to Natural

Our third question for investigation has always been e of the most discussed and most controverted areas theology; most recently it figured in the pre-*Humani eneris* controversies about the so-called "new theology." tually, much of the theological effort in the past ndred years has been an effort to regain the notion of e intrinsically supernatural. This is at the very root the struggle between Christianity and secularism that s been particularly acute since the fourteenth century I say particularly acute, since this has been a fundaental problem from the very beginnings of the Old estament Revelation. One can make a good case for e statement that in the realm of relationship of ideas, ere is no more important cause of the Protestant rection of Catholic belief than the pre-Reformation loss, a large wing of Catholic theological thought, of the notion of the intrinsically supernatural. And, if this is true, it follows that the reunion of Christendom is greatly dependent upon the regaining and re-explaining of the idea of the supernatural.

One of the most important aspects of this question of the supernatural and its relation to the natural comes in the matter of the nature and origin of authority. There has been considerable writing about the disregard for authority in our country, but what is much more dangerous is the fact that the very notion of authority is in serious danger of being lost. The "duty for duty's sake" approach to authority, which once dominated so much of the American ethic, has broken down since the First World War. This rejection of a categorical imperative as the root of moral behavior was bound to come, because the idea was not genuine; but the vacuum left by this rejection must be filled with positive teaching about the nature and origin of authority. It is here that one must carefully distinguish the two orders—natural and supernatural; for the origin of authority—be it doctrinal or administrative—must of necessity, in a supernatural society, be authoritarian. By the very nature of things, a revealed religion cannot be set up along democratic lines, for it is not founded on nature and natural powers of religious insight—and it is nature that is the foundation of democratic society. Perhaps if we are able to clarify this basic distinction on the diverse origins of the two kinds of authority we will be able to help our separated Christian brethren to understand the authoritarian position of the Catholic Church; in any event, our own acceptance of that authority will be more intelligent and more mature. It is this deep understanding of authority in the Church that will guide us in our scientific researches into Revelation, in our attempts to rethink and reapply our Christian heritage in a radically changed modern world.

We are all constantly aware in America of the delicate problem of the relation of the two societies, natural and supernatural, State and Church. Controversy, even among Catholics, on the exact nature of this relationship is almost inevitable, because of the complexity of the issues involved, and because it unavoidably touches the realm of actual prudential judgments and concrete courses of action. However, it may be that our thinking in this area of Church-State relations would be clearer if we saw it in the larger context of the relation between the order of nature and the order of grace.

The very heart, of course, of the recent deepening currents of thought on the supernatural is the awakened interest in and development of the Church's teaching on sanctifying grace. It seems that we are breaking out of the era of concentration on the often obfuscating controversies on actual grace. More and more emphasis is being placed on sanctifying grace as being *the* important reality.

Recent theological investigation of sanctifving grace has followed many distinct but converging lines: the role of the Holy Spirit in causing grace, the relation of

grace to incorporation in the Mystical Body, the whole question of sacramental grace, the role of Christ's *gratia capitis* with respect to grace, etc. One of the most interesting areas is that of the relation of grace to the human personality, taking that later term in its more popular, non-technical significance. Realizing that nature means essentially ontological ordering to a certain course of action and a certain goal (for man a personal free action towards an unending destiny), that sin means a disordering and redemption a re-ordering, one begins to see grace, sanctifying grace that is, as a dynamic source of being and action opening man's personality to an undreamed-of breadth and richness.

Man's supernatural elevation is not an extrinsic title to a promised state of future bliss; it is a transformation, so vital that it can only be called a generation, so sublime that it must be called a divinization. As this notion of grace becomes deeper, one begins to see that the whole Christian mystery is one of transformation; the New Testament is the transformation of the Old, just as the Old was itself a transformation of those religious insights common to natural religions; the Eucharist is the transformation of the Pasch and the very heart of this was the special transformation of the bread and wine; the continuing mystery of this transubstantiation is the sacrament of each Christian's transformation; and it is the pledge—because the source—of the transformation of creation by the redemptive power of Christ.

Because it is a transformation, a reorientation, of a personal nature, sanctifying grace expresses itself in actions whose unique transcendence often escapes us. Yet for Catholic educators the understanding of what supe natural powers of action mean is absolutely essentia We pretend to be forming faith, hope, and charity—bu how? They are supernatural; the object which alon elicits their acts is supernatural; and we must be su that our educational endeavors bring our students' fai and hope and charity into contact, not with our word our examples, our real or imagined theological brilliand but with the Revelation given by God, that is, wit Christ. We are not free to dream up our own notions how faith, hope, and charity grow; this is a given d termined by the nature of these powers, effected in th divine dispensation we call Christianity, explained us by the whole course of the Judaeo-Christian revelatio

One final consideration: in view of the trend towar "one world," whether this is to be in the form of world community or not, and in view of the ecumenic tendencies among Protestants and the awakened inter within the Catholic Church in reunion with our se rated brethren, we must be prepared to meet the ch lenging possibilities of this situation. To do so, we mu have a profound realization of the Church's catholici which is rooted ultimately in the supernaturalness the Church. Because the Church is a society that much more than natural, it is not tied down to this that expression of human nature, this or that culture race or language or historical period. The Church sorbs and transforms all of these, just as it finds its ov expression and fulfillment in all of them; for the Chur is Christ, in whom all creation, according to St. Pau beautiful and profound phrase, is to be "recapitulate

# The Primacy of Charity

## Richard McCormick

AS I understand my purpose, it is as follows: to bring you up to date on recent developments in moral theology so that a purposeful and significant attempt can be made to assimilate these developments into your religious instruction. It is impossible in the time allowed to do much; it would be undesirable to touch lightly the vast moral literature which appears semester by semester. My colleagues Fathers J. Connery and J. Lynch summarize and expertly comment on this literature semi-annually in *Theological Studies*. It seems of some worth to me to take a single aspect of moral, a single recent development with wide and crucial repercussions for kerygmatic theology. A proper grasp of this development will, I hope, stimulate us to ask proper questions in many areas of moral theology. I feel all the more justified in my choice because the provocative literature surrounding the subject I have chosen is heavily foreign, an indication perhaps that we are defending rear with a spirit slightly less adventurous than that theological pioneers. The theme I have chosen: the c tral position of charity in the specifically Christian m life.

### Spiritual Brinkmanship

We must begin somewhere; so let us begin with experience common in the lives of Catholic educat In the circumstances of your choosing, a student proaches and asks the question: "Father, is it a sin go steady"? This is an innocent question which se to deserve a straightforward answer. Every priest, ev nun, every teacher who has the confidence of his dents and bothers to interest himself with their p lems, has heard this or a similar question. For exam is it a mortal sin to cheat in an exam? It is a mortal

go to a B movie? Is it a mortal sin to pet? Are these estions really innocent reflections of a healthy curi- ity? Or are they something more? I believe that they e highly significant questions with a wide and explo- e implication. For I believe that they often, if not ways, reveal a deeply ingrained negative mentality ward the moral life, what we might call the pecco-cen- c or sin-centered mentality. All too often they suggest at the questioner views the moral life as a kind of iritual brinkmanship. Scholars in other than the purely ligious fields have become aware of this deep nega- ism in Catholic life. Thus, Thomas F. ODea in his *nerican Catholic Dilemma* mentions this "moralism" one of the characteristics of the Catholic milieu. He ys:

> This factor involves a tendency to see the world as devoid of ontological value and spiritual significance but instead to regard it almost exclusively as a place of moral danger to the Christian soul. Creation tends to be viewed as a possible occasion of sin. Instead of presenting a metaphysical challenge and a vocation for the lay Christian in terms of creatures and their significance, life is seen as a series of moral problems. Its dangers are to be shunned. Often such moralism tends toward a kind of ethical formalism or legalism.[1]

I think most Catholic educators would readily admit is analysis. How did this mentality develop? Why does exist? These are not easy questions to answer; for ere are undoubtedly many contributing factors. In the ea of moral instruction, which is responsible, at least rtially, for the situation, the background can be fairly ll discerned. To make this clear it will be necessary make a brief historical journey.[2]

## Historical Survey

In the earliest centuries, moral theology was almost clusively a matter of Revelation, being biblico-tradi- nal in that sense. With the scholastic flowering, Aris- telianism was introduced into theology and a progres- e systematization of theology was under way (as in . Thomas). Later, Roman law was put to extensive e by Suarez and others. In these broad lines we can scern the danger of progressive secularization, progres- e separation of moral theology from both dogma and evelation. In the fourteenth century the *Summa Con- ssorum* (confessors' handbooks) began to appear. They isted along side the great theological commentaries d made no pretense of displacing them; but they did aphasize a distinction, that between moral theology d the knowledge needed by the confessor. In the sev- teenth century there began to appear volumes some- here in between the enormous, unwieldy scholastic mmentaries and the inadequate confessors' manuals. hese were known as *Institutiones* and were intended ancillary works orientated to the confessional. They ere economic and precise, but heavily casuistic because tended as casebook commentaries. They eventually rgot their modest aim and began to advertise as brief urses in moral theology. But in defense of these mini- alistic manuals one must realize that their authors were men of their age. They lived in a time enthusiastic for Roman law, pervaded by the pagan influences of the Renaissance and philosophical nominalism. Naturally their works became juridic, contaminated, one might say, by law.

Under the influence of these *Institutiones,* Christian demands appeared exterior to man. The natural law itself was no longer felt as an echo in one's conscience of the divine law, but as an exterior imposition. The criterion of morality gradually reduced itself to an external conformity with a law which appeared as a stranger, even as an enemy of conscience, as a juridical code. But these were men who lived amidst the Jansenist rigors, who observed the sometimes iron-armed tactics of the Inquisition; they conformed to the desires of the Christian masses by showing a decided reluctance to multiply sin; rather they attempted to peel down to the minimum the requirements of this juridical code and engaged in subtle and often astonishing dialectic to escape the clutches of a forbidding law. Some understandably even tumbled into laxism. All was viewed through the glasses of the jurist. In this legalistic atmosphere, one can see why interior dispositions, intention, motivation were neglected and why extrinsic authority assumed such importance.

Busembaum's *Medulla,* a landmark in moral theology because of its popularity (there were hundreds of editions), appears more as a catalogue of opinions where the authority of moralists supplants doctrinal enquiry. From 1560-1660 there appeared more than 600 such treatises or handbooks of moral. This casuistic tradition, often enough with minimalistic overtones, was continued into our century, and only recently have authors like Prummer, Lehmkuhl, Vermeersch, and Merkelbach manifested a more doctrinal approach to moral.

With such a brief background one can understand how the *approach* to moral theology underwent profound changes. The accumulated mass of casuistry is indeed a splendid and necessary juridical achievement; but it is easy to see why the current textbooks which are heirs to this tradition reflect an orientation toward the moral life which is far from the positive and simple splendor of the Gospel. Safe and sound as these books are, something of the heart is gone; something of the Christian freshness, urgency, and vitality is missing.

## The Textbook Approach

This inadequate summary brings us to the present, and specifically to the textbooks used in seminaries throughout the world. I say the textbooks—for if in our moral instruction we look for an immediate source for the negative mentality earlier described, many would feel that it can be traced through parents, teachers, and priests to the moral theology classrooms throughout the country. Perhaps these textbooks are not a source but only a symptom; I don't know. Moral theology, as a seminary course, must prepare the priest for confessional practice. As a judge in the sacramental tribunal, the priest must know where sin stops and starts. The con-

fessional is for sinners "first of all, and for the remission of serious sin most of all."[3] While the priestly practice is not exclusively judicial, still there is a necessarily heavy emphasis on what is licit and what is illicit, on sin.

This constant dose of *licit, non licet,* in spite of the best efforts of the moral professor, runs grave risks. For the polarities licit-illicit suggest that if what is illicit is evil, what is licit is good. While this is true in a qualified sense, it is not true in the practical implications which rub off from it, i.e., that the good is limited by the licit. Of course, no priest would explicitly make such a limitation. The point is that experience too often shows that this attitude has been thoroughly but unwittingly assimilated and hence almost inevitably filtered through to the faithful. The strict minimum tends to be exalted into the norm of morality.[4] This necessary orientation towards confessional practice makes the moral texts often appear as manuals of spiritual pathology, what one author calls "peccometers."[5] Therein sins are neatly docketed and classified like items on an inventory. Such dry systematization is doubtless necessary in a scientific study. Yet the name "moral class" suggests to some low ideals, and the moralist himself is often thought of as a criminal lawyer "qui tollit peccata mundi," benignly finding loopholes and pushing back the frontiers of the minimum, so that a bored world can cling to the outposts of a moral life. This has led Paul Claudel to remark: "Certainly we love Jesus Christ, but nothing in the world will make us love moral theology."[6]

### Some Criticisms

The specific criticisms leveled at moral theology are as follows.[7] Some say that charity, the all-embracing heart of Christian life, no longer animates moral doctrine. Others say the practice of virtue is mentioned but consigned, like Cinderella, to the unfrequented corner called spiritual theology. Others say moral has been severed from dogma; still others contest that moral is heavily personal but quite asocial. And so it goes.

This, then, is the frightening situation bared by a simple question put to a priest. The effects, in terms of practical living, of such a negative mentality, are deep and disturbing. Christianity, instead of being conceived as the daily adventurous pursuit of Christ, becomes external conformity: without integration, without interiorization, hence without understanding and vigor. The awareness of the good life as a loving adhesion to a personal God, as continual and growing communion, is replaced by a Stoic correctness in observing principles and duties for their own sake.[8] Further, because we think we have solved a problem when we can label a practice sinful, we overlook and underdevelop rich, positive motivation which could appeal, as a value, to the profoundest depths of the personality. As Eric Fromm says: "In order that any society may function well, its members must acquire the kind of character which makes them *want* to act in the way they *have* to act as members of the society or of a special class within it. They have to *desire* what objectively is necessary for them t do."[9] Further, the literature on both scruples and th lax conscience often points an accusing finger at to negative a moral instruction. Detached prohibitions er courage unhealthy guilt feelings.[10] And just in terms c mere achievement, we know that when the human an mal draws the line at sinful conduct, or seriously sinfu conduct, the line has a strange way of disappearing a the wrong moment.

These criticisms laid at the door of moral theology t day are not rhapsodical obscurities from dangerous th ological liberals, nor are they petty carpings; they a reasoned appeals by serious, reflective theologians (mo of them moralists) whose one concern is the spiritu good of the faithful. The criticism is not that the a swers being given by the moralists are unreasonable, b that in the course of a truly wondrous development ar during the buildup of a great stock of practical wisdo the Christian context has disappeared. "More is need than sound conclusions to make a science in practi Christian. Moral theology is a theology, not a mere jur prudence."[11] This realization led Father Arthur Ve meersch, certainly one of the finest moralists of the la one hundred years, to remark as far back as 1929: "T role, the great task of contemporary moral theology is supernaturalize the aims of men . . . the love of G and men. All true moral theology must be orientate through personal love of Jesus Christ, to this doub love."[12] This observation has been repeated by ma other moralists. For example, Servais Pinckaers says si ply that "the first task of today's moralist must be a discovery of Christian realities, of the Christian meani which has to be infused into human reality."[13]

### The Spirit of Christian Morality

We have seen the present state of moral instructi some causes, some effects, some criticisms. As often posible I have quoted directly from moralists themselv for it is terribly easy to criticize and terribly easy to victimized by generalizations. This was a necessary tedious introduction. For it is vital, I believe, to reali the difference between the *spirit* of much present c moral instruction and the *spirit* of Christian morality we know it in its most genuine sources. A healthy u rest is a desirable state of mind here. The spirit of Ch tian morality: it is now our task to review this. I "review," not "prove" because nobody denies that cha is the heart of Christian morality; the fact is indisputab But because our education and our current formulat of moral theology is so legal, there is the danger that

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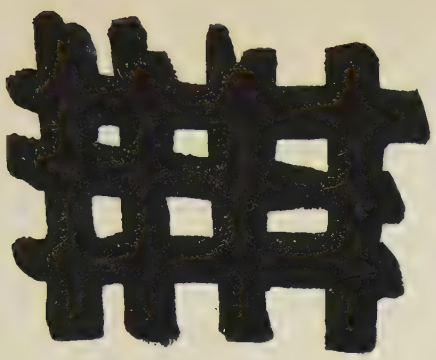
*Richard McCormick, S.J., did his doctoral studies moral theology at the Gregorian University, Rome. present he is professor of moral theology at West Ba College, West Baden Springs, Indiana.*



ct has escaped our notice; there is the danger that we lect far more than we realize the very negativism hich we so genuinely disown.

What morality do we find in the New Testament?[14] harity in the New Testament holds a unique place hich will make it appear as the principle of the moral e and even the substance, in a true sense, of Chris- n Revelation.[15] The message of Christ is the revela- on of love. Christ says: "God is love.[16] This love mani- sts itself in this, that God loved us gratuitously[17], when e were yet sinners.[18] The best image of God's love is hrist Himself.[19] Christ's love manifested itself in self- onation to blood[20] out of love for sinners and to prove is affection for the Father.[21] Life, therefore, in the es of Christ consists in donation of self from love to e Father and to sinners.

Now Christ revealed that we are destined to be one ith Him in the same Mystical Body.[22] Clothed with hrist in Baptism[23] we must take on His ways and ma- re to His stature,[24] even to the point where we can y "it is no longer I who live, but Christ lives in me."[25] he moral life, therefore, reproduces in the Christian e moral attitudes of Christ Himself. This will be a llowing of Christ[26] which means: Love God by keep- g His commandments[27] and love one's neighbor as sus loved us[28] even to death.[29] There is no greater ommandment; [30] this love is the epitome of the entire w[31] and is a way more elevated than all charisms and a beginning of eternal life.[32] It does not suppress other ecepts but is the source from which they flow[33] and is e bond of perfection.[34] This is a new law[35] since it is ternal, "natural" to the new creature,[36] and so charac- ristic of Christians that one is to recognize them by [37] and see in them, through this love, a revelation of e unity of the Divine Persons and the mission of hrist.[38] From these quotes it is easy to conclude with erfaux: "Charity is the normal occupation of the hristian. . . . ."[39]

This simple, glorious, but demanding morality, where dividual external acts flow from and express charity ke rays of the sun, was couched frankly and in human rms by the greatest kergymatic theologian, Christ Him- lf. The limpid scriptural expressions form the founda- on in Revelation for the somewhat austere scholastic pression of charity's sovereignty in the supernatural moral sphere. I should like now to review briefly and as simply as possible the teaching of St. Thomas, which concludes with the sweeping dictum: Charity is the form of the virtues.

**The Teaching of St. Thomas**

The meaning of the Thomistic phraseology will be clearer after we show how Thomas develops the thought.[40] First of all, he shows that charity is the form of all virtuous *acts*. His reasoning can be put as follows: that which ordains an act to its end gives it its form. But charity is the virtue which ordains to its end all virtuous acts, either acts or omissions. Therefore charity gives form to all virtuous acts.[41] The form of which St. Thomas speaks is no intruder which would destroy the differences between the virtuous acts and make them all uniquely and identically acts of charity only. Rather the gist of his thought is that acts possess supernatural perfection only insofar as they are lofted and pointed to our supernatural end. And in the new creature, in the divinized will, it is charity which does this ordering, this directing to the end, this animating.

On what level, or when, does this ordering by charity take place? There seem to be two series of texts in St. Thomas which make this a moot point. Some theologians believe that only at the moment of passage to the moral act itself is the act elevated and directed by charity. Hence they believe the act can be prescinded from charity, defined without reference to it. It has a kind of abstract, definable primary goodness independent of charity. Others, notably Gilleman, from whom I borrow heavily here, feel that not only during the act itself is charity operative, but it already exerts its influence on the level of the moral object of the acts of virtue. The efficient causality of charity is certainly there, but it is subordinate to final causality since it commands in order to bring the acts within its finality. "Charity therefore," he says, "becomes in this interpretation an essential element of the objective goodness which is primary to the act of infused virtue."[42] Charity is not the *whole* of the objective goodness and hence does not cause the virtues to lose their specification. But it does "communicate itself . . . as the general form, but the principal one, in the concrete essence of every virtue."[43] In other words, an act of patience or chastity considered in itself in the just man [44] has a reference-by-charity to our supernatural end and this charity must enter the definition of the act or virtue. I cannot even define fully a virtuous object in the supernatural order without the perfection of charity entering the picture; for apart from the divinized human will it is not a *moral* object.

So much for the individual acts of virtue. Thomas moves on to the virtues themselves, the origins of these acts, and says that charity is the form of these virtues. This is clear, for if charity animated the act itself, it can do so only through the virtue from which the act proceeds. Charity does not destroy or replace the virtues; but the virtues are rooted in and depend on charity, and

in such a way that there is no true virtue in the fullest sense without charity.[45] Thus the virtues, while retaining their identity, are participations in charity so that they and their acts are in some sense also emanations and acts of charity.

These considerations are all very abstract indeed. Let's take an example. A person in the state of grace is severely tempted to unchastity, but staunchly and uncompromisingly resists the imperious call of the flesh. This is a fine act of chastity. But this act of chastity has supernatural orientation because it is influenced by charity. While it remains an act of chastity, it is also an act of charity; for charity is the form of virtues, directing them to its supernatural end, penetrating them, clothing them with its own excellence and allowing them to partake of its riches. The various refractions through the prism of human virtues, while remaining multi-colored and various, all originate with the single ray of light, charity. Or as St. Thomas says, at a single battle command from their leader, one soldier draws his sword, another prepares his horse, and so on. All are alive in their own way with this single stimulus. The actions of individual subordinates are founded and solidified in the single command of the leader. This, then, in brief and impoverishing summary, is the Thomistic turning of the New Law; a magnificent synthesis indeed! As we said, the primacy of charity is undisputed fact. No one questions it—yet how many give it more than a passing nod?

When we turn from this magnificent fact to the existing moral instruction, there is liable to be some disappointment. Charity is a virtue modestly insinuated alongside the others. It has "depreciated down to the gift of an alms. Its name evokes for us the opulence of the rich who, by a gift which costs them nothing, profit by the poor to enhance their self-esteem. . . . Charity itself has become almost a parasite of justice, a deputy when the other defaults."[46] Of course, there still exist magnificent examples of charity; but it has lost its place as queen of the virtues in our thinking. Our seminary training devotes a few short pages to charity and the *leitmotif* is "charity does not oblige with so great an inconvenience." This is true in certain cases and such a determination is genuinely necessary. But it can be asked: should this be our abiding impression of charity? Did Our Lord view things from this angle? Did He not invite us to give our life for our brother? And as one moralist wryly adds, this is "after all, a certain inconvenience."[47] Of course when charity fades, so does the splendor of all the other virtues, for charity is their life. Justice seems often to descend to the level of commercial bookkeeping. To some, sobriety seems pale, painful, and funless thirst; to others, hilarity without social offense. These are caricatures, of course; but they do point up the need for reanimation. As one man says: "Christian moralists have their work cut out for them."[48]

## A Work of Reformulation

What is this work? It is one of reformulation. We a in possession of the riches; but we are not displayi them properly.

This work of reformulation is definitely under wa As educators we should know of it and be interested it, aid its progress prudently, and do all we can to a similate it into our work. During the past several de ades, attempts have been made at this reorientation. 1934 Franz Tillman published his moral work on t following of Christ. Distinguishing between moral th ology and moral life as between definition and engag ment, he formulated a moral system based on this func mental principle: to act as Christ would act. The mo perfection of a Christian is the progressive realizati of this ideal.[49] With the help of grace we are destin to become other Christs: the imitation of Christ th becomes not a mere external copying but an attempt be assimilated to the very thoughts and desires of O Lord. This internal imitation is the heart of Christi morality. His work is kerygmatic in scope, that is, method of treating theology which is directly and i mediately suitable for the layman.[50]

In 1937 Father Emile Mersch published his fam *Morality and the Mystical Body*. Mersch reformulat the approach to moral theology in terms of the Ch tian's incorporation in the Mystical Body. The first, t unique precept is to love God and one's neighbor. Sin God is not accessible except through the humanity Christ, and since the humanity of Christ is no longer v ible here below except in men, the center of all spiritu doctrine and the great means of sanctification is the l of neighbor. To contribute in ourselves and in others this mystical prolongation of the Incarnation, which the divinization of the human race, is our entire duty

Very recently Father Bernard Haring published *La loi du Christ (Das Gesetz Christi)*. Its focal poin our real incorporation into Christ through the sacrame through the divine life in us. The author envisions truly Christian morality in the framework of a dialo between God and man: God calls, man responds. ceptance is our conversion and growth, refusal is Here is a highly personal morality, abounding with tractive values, but one which does not—as it should —remove all idea of law. The precept is seen as an of love, though it announces only the minimum.[52]

These are some of the recent approaches and rest ments, all of them intended to simplify and organize morality around basic biblical concepts, and all of th intended clearly for kerygmatic purposes, not as man for future confessors. They all have their attractive tures as well as their weaknesses and we could well corporate the former into our thinking. But we are d nitely in a period of transition; we still await the ger who will restate our moral theology in a way satisfact to all. In the meantime, however, we can be reshap our own attitudes to a more positive and still sou presentation of the Christian morality.

## n Attempt by Gilleman

One of the most stimulating recent attempts to reformu-te moral theology in a specifically Christian context is at of Father Gerard Gilleman in his *Le primat de la arite en theologie morale*. Though one might not ac-pt all of Gilleman's analysis, I think a review of some his key ideas may provoke, if not new insights, at least lightened disagreement, and thus aid us in reshaping ir own attitudes toward moral. At the very least some these reflections could provide a basis for further dis-ssion.[53]

Gilleman feels that the human act and therefore moral eology itself can only be adequately understood (and erefore adequately formulated) in relation to the inking, loving subject which is its source. He feels at the ordinary statement of moral duties and the oral act fails to take the subject adequately into ac-unt; such formulations are extra-subjective, notional, presentative, static. Human beings are matter and spir-unified in a single whole. Body and soul are two real pects of the same individual, the body being the result the soul's engagement in matter and time. Now all ir activities are built on our being. In human activity, herefore, we will always find simultaneously a material pect and a spiritual element, not two different things, it two different aspects of the one reality. From the xternal setting of our actions derives the material aspect the act, but the formal aspect is rooted in an inner ynamism of the person. It is the moralist's task to rec-gnize this basic concausality in the human act if he to give a complete picture of the human act.[54]

Man's being, Gilleman reasons, is, at its profoundest piritual depths, a tending, a teleological drive. All that e wills and does is a manifestation of this tending, which ven on the natural plane has the character of love. Since an is in space and time, this radical tending does not tain its object by a single leap; since he is spirit in space nd time, he does not achieve his object by inlaid de-rminisms. He moves by halting, free steps toward the oal of his tending. This tending must, then, exteriorize self, unfold itself through moral actions. It moves to-ards its goal through a variety of material combinations, noices, situations. It is these exteriorizations of which e are clearly conscious; but this explicit consciousness only a momentary fixation of a more profound total novement, just as the concept is a prize of the privileged noment of intuition in the total process of human un-erstanding. If we fix our attention only on the exterior, presentative, static elements of the moral act, and ig-ore the profound dynamism, we fail to grasp the moral ct.

For example,[55] a doctor has just sutured a delicate iece of ulcer surgery. A work has been completed. The octor has a deep look of satisfaction in his eyes as he aves the operating theatre. Is this satisfaction traceable o his expert mechanical gestures well performed, to the act that the patient will recover without pain and inci-dent? These are the exterior trappings only. In this single incident, the doctor feels a deeper reality where there enter, confusedly to be sure, the pride of his professional qualification, the happiness of supporting—by successful surgery—a family which depends on him, the satisfaction (we suppose he is a Christian) of having done his duty in God's service. At the depths of this single, perhaps commonplace act, there is the certitude, more or less conscious, that this act witnesses to a tending, a love; the act is a passing, material realization of the deeper, intimate purpose which pursues its aims patiently through a diversity of daily acts. If this basic dynamism is not seized clearly by our reflex consciousness, if we are not conscious of it as we are of a toothache, it is because it lacks the precise and final determination our poor knowledge needs. The human act, however, is not totally understandable except in such a complex; to determine it by its explicit content, its static object, the circumstances and proximate aims, is necessary, but does not reveal its true sense. It breaks the flower from the stem and roots.[56]

The external act, since it is a manifestation or apparition in the zone of clear knowledge and explicit activity of a deeper reality, may be called a functional participation or, better, a mediation. Why "mediation"? A mediation is a real sign of another reality—in such a way that we do not perceive the full meaning of the mediation if we do not see, transparent through it, the other reality. Thus the human act should be seen as a transparency for this deeper dynamism, as an echo from the spiritual depths.

We live in the order of grace, and in this order, our primary dynamism, our *tendance fonciere* as Gilleman puts it, has been divinized by charity, by the interior grasping by God of our will. All, therefore, which was said of the origin of moral activity from its dynamic source must be transferred and understood in the elevated atmosphere of charity. The divinized will, too, must express itself. Thus to meet the indefinite possibilities of choice in our complex life, the will takes on the nuances of patience, temperance, chastity—all instruments of connection with the material. These are the virtues. Charity is eminently each of these, just as the light of the sun is eminently red, violet and so on.[57] Charity, then, is now the dynamic depth from which both the virtues and their acts emanate. The moral act and the virtue itself on a more remote level are the partial mediations of charity because charity is the source from which they flow.

We might put it this way. When the soul is elevated by sanctifying grace, the operative function is divinized by charity.[58] Charity is now the faculty of the end. We should not conceive of charity as a thing, like a clove jammed into a flank of ham; it is the divinized will as finalized toward God. The virtues which adorn the divinized will enjoy this direction, as do all the acts which proceed from these virtues. For as the will commands all the active powers in moral activity, so charity commands and directs all the divinized powers. Charity is, as we said, the form of the virtues. Every act, then,

every virtue is an expression or mediation of this supernatural dynamism. If we wish to consider the act of one in sanctifying grace completely, existentially, we must see the act as transparent of charity; otherwise we have missed its sense and soul. If our consideration is limited to the representative content of the act or virtue, it is as if we were looking on a dead body. It is as if we were viewing the beautiful stained glass of the Sainte Chapelle from outside where it appears gray and drab. The soul is missing. The same windows burn with beauty when one sees the sun through them from the inside. The supernatural moral act is alive with meaning only insofar as it is seen from the inside, with charity glowing through.

We say "the act or virtue." For if the act of chastity is at once an act of charity, it is so because charity directs the virtue from which the act proceeds. Clearly, then, one must see the virtue as a mediation, as transparent of charity. It follows that if justice, for example, is to be defined as a Christian virtue, charity must enter its very definition.[59] If I define justice as "that habit which inclines me to render to another his due," I have disengaged it from the subject and from that which confers its complete perfection. I have conceptualized it, without reference to the Christian context. True, we do have something, but only a pale approximation. The questions return: Why render each his due? Is it to consecrate the opposition between "mine" and "thine" and the division of persons which results? If you build a treatise of justice on this definition, you will, Gilleman feels, "run the risk of allowing the life itself which the virtue of justice should regulate to slip away. . . ."[60] Is this definition, shorn from its supernatural roots, the reason why so many moral treatises on justice differ so slightly from the same treatises on civil law? Gilleman feels rather that we should regard the function of justice as a realization, in the area of goods capable of being objects of possession and rights, of a normal climate wherein the Christian communion among persons can blossom and mature. Justice is the mediation of charity in this particular area.

But is this not to destroy the difference between the various virtues and their objects? Do not all simply become charity? Have they not lost the elements of their particular definitions? No; for when charity appears under the form of the virtue of chastity and the virtue of patience, these are two specifically different appearances, somewhat as electric current appears as energy in the motor, as heat in the oven, as light in the lamp. Slivers of steel do not cease to be steel (and definable as such) when they arrange themselves in a magnetic field, though they are shot through and polarized by a current without which they would be without direction and life.[61]

As an incarnation of charity, an expression of charity in a particular area—this is how Gilleman would have us view the moral act. And it is important to note that he goes out of his way to insist that he is not speaking only about the psychologically explicit and proper act of the virtue of charity, or of a superadded intention.[62] Of course, the more dominant, the more explicit charity is, the greater will be its penetration of the moral act the greater will be the merit. But in Gilleman's thought by our very ontological and supernatural makeup, to set our wills into virtuous motion in a definite area is to set our charity into motion. It cannot be otherwise.[63]

What are the advantages of this approach? Besides restoring charity to its traditional primacy, Gilleman feels that this neatly responds to the personalist and subjective demands of contemporary thought. For, clearly, the moral act, when regarded as a mediation of charity, appears as a real good, with a subtly attractive power.[64] First of all, the moral act itself, as a personal expression of charity, takes on great meaning, a meaning far more profound than the detached enumeration of precepts and prohibitions. "We have more love for a face in which we read a familiar soul."[65] Secondly, because charity directs the virtues to its ends (its *final* causality), the very objects of these virtues are in the gravitational pull of charity and aim to realize its ends. All love aims at communion; hence the scattered acts and moral objects which make a day fall into a pattern and take on finality. Bearing the imprint of charity, they must lead to it. Thus the very sense of the moral object is altered and enhanced. For example: I pay a debt of ten dollars. This is an act of justice. I can will this act as a mark of affection for the person, and in fact, this is the objective sense of the act. If I serve a sick person, I can also will to serve a member of Christ in him.[66] In this synthesis all our activity in this world, psychological, moral, and sensible. is eventually a multiple way of saying "I love." It is ironical, is it not, that this outlook will lead us to value and embrace eagerly the slightest detail, the most fugitive kindness, the smallest rubric, with a devotion which, without charity, would be a debasing form of servility? Charity is truly creative.

This is the basically simple synthesis of Gilleman, a single idea rigorously developed and meticulously controlled, what he calls an *optique spirituelle*,[67] or an approach. Such an attitude unifies the spiritual life and produces the very basic attitudes upon which it is nourished, the charitable temperament (*temperament caritif* as Gilleman has it).[68] Some of these attitudes are self-denial, filial confidence, Christocentricity, the spirit of generosity, Eucharistic piety, and so on.

I have spent a great deal of time on Gilleman because with many others, I believe that his development is the most thought-provoking. The question which first occurred to me—and I presume the same may be true in your case—is this: Should not Christian moral theology organize itself around the imitation of Christ? This is certainly true, and Gilleman would certainly sponsor a Christocentric morality; yet his development has perhaps understressed this aspect of the moral life. Father Carpentier, the excellent moralist from Louvain and

ector of Gilleman's work has attempted to justify this nsiderable lacuna"[69] by pointing out that the imita- n of Christ cannot provide by itself all the determina- ns and duties of a Christian life, of the marriage state example. On an even more profound level he feels t the moral life should be centered in charity. For rist is certainly the "law" of Christian morality. The age of the invisible God, Christ, with His gospel and basic orientations of Revelation, is the external rule, t which must be the explicit object of moral instruc- n. Yet for this rule to appear attractive to the con- ence it must be informed by charity. The apparition Christ on the horizon of human intelligence will not efficacious if His arrival and example do not encoun- this interior dynamism, this love of the good. "No e comes to me unless the Father shall draw him."

Personally, I do not care for this analysis. The imita- n of Christ and the primacy of charity—the choice is t between two mutually exclusive opposites, nor be- een two organizations one of which is subordinate to other. The moral act informed by charity cannot st in its full reality without explicit or implicit ref- nce to the Savior.[70] The charity which supernatural- s our love is a participation in the charity of Christ. ing transformed into the likeness of Him whose own me is love, our moral life will clearly be a reproduc- n of His virtues, an assimilation of His thought.

### n Important Distinction

These are what I can best summarize as a "glance at ne of the recent tendencies." Before gathering together se thoughts and reflecting on them, I should like to te a distinction which should anchor our thinking. Father Ford and Kelly remark: "Everyone agrees, n, with the authors who say that charity is the soul moral theology and everyone would wish to bring s truth home to priests and people, confessors and nitents alike. But the difficulty is in finding a way of ulcating this doctrine which will avoid dangerous ctrinal shoals."[71]

The shoals of which they speak are those of quietism d rigorism. The quietist distortion would do away with need of all particular obligations and allow one sim- to love—a distortion, for if there is not true virtue hout love, there is inversely no true love without vir- us acts. We are just that human. It would be a very r ray of light which would refuse, when touching prism, to be refracted on the pretext of preserving its ngth.[72] The rigorist extreme, contrarily, would make n the counsels obligatory; one would eventually be pt into the very sin-consciousness which he was at- pting to escape. The distinction between what is igatory and what is of counsel is solid Catholic teach- . It would be a disservice to the consciences of the hful and to Christ's message to confuse what charity nands under pain of sin and what it leaves to the nerous impulses of the individual. For if minimalistic

tendencies produce mediocrity in Christian living, maximalistic excesses would simply crush and eventually alienate the vast majority of Christians.

In this connection the twenty-three short pages of Ford-Kelly entitled "Reflections on the Criticisms and New Approaches" are a mine of practical wisdom. Another temptation in this area deserves attention: the notion that virtue begins where obligation ceases. Obligation - sanctity, obligation - virtue, obligation - perfection: these are not incompatible polarities. Obligation is simply the basic requirement of love: "If you love me, keep my commandments."[73] Andre Gide's cry, "Oh commandments of God, you have embittered my soul,"[74] does not indict the commandments at all; it only reflects Gide's distorted approach to them. In this respect St. Thomas pointedly notes: "For the same reason Christ suffered both out of love and out of obedience; he fulfilled the precepts of love obediently, and obeyed them out of love for the Father, who made them known to him."[75]

### A Problem of Transmission

What do these thoughts suggest to the educator? What problems do they raise? The goal, I believe, is clear: Christ as the center of mind and heart, charity at the root of behavior. But the good news is a bit more complicated than that. The complexity of modern life and the weakness of human nature demands specification. Thus, the problem; for ". . . the Christian message, broken up into a multitude of prohibitions and observances, is not easy to transmit in its primary significance. Too many Christians, even if they are in effect faithful, soon come to perceive only one aspect; they *must* obey, under the penalty of God's sanction and the collective condemnation of Christian society . . . the call of true charity is no longer clearly heard."[76] This attitude can eventually be destructive of true liberty in the moral life.

Our problem as educators is basically one of transmission. Transmission is precisely a problem here because the full Christian ideal of the moral life, as unified and perfected in charity, represents a stage of maturity not easily grasped except by the mature, even when couched

in rather simple terminology. A synthetic outlook is a morally mature outlook. A synthseis such as Gilleman's would be valuable, I think, largely in terms of preparing and aiding the growth of an *adult* Catholic morality. As a synthesis, it must be reshaped and readapted to the relative immaturity of the recipient. And here is precisely our problem. How is this to be done? If the answer were easy we would not be here today. We would be naive to think that the synthesis can be proposed for immediate consumption; for moral synthesis as a form of maturity is arrived at by growth, spiritual and intellectual. Our job is to hasten such growth, to render it probable if not inevitable. It would be visionary, for example, to believe that a seven-year-old girl can be told that it is because of love that she may not kiss and embrace the little boy next door whom she secretly loves. For to her, love means the very warm tenderness she desires to manifest—the same which she receives from her parents. It cannot yet mean to her the refinements of fidelity and respect which love will take on in adolescence.[77] As one moralist put it: "To educate in the function of love, is to offer those whom we are training a collection of means, and the most favorable atmosphere in which they can assume the whole of the moral precepts . . . according to an inspiration which may be that of charity."[78]

Gilleman himself regards growth in this synthesis as a gradual process of liberation, a gradual process from the outside inwards, from imposed discipline to obedience understood and loved.[79]

How is such a growth to be promoted on all levels of education? Again, that is exactly your problem. But in terms of a general answer or general principle, it seems to me that the problem of effective moral education presents itself as a problem of a presentation which, while remaining sound, is above all attractive. I mean that at all levels the moral life must be made to appear as a good; for when presented as a good, it is its own motivation. Vermeersch concluded his study of moral theology over a sixty year period by writing: "Moral theology must make one love the good, not an abstract good, but that which is identified with the divine person of Jesus Christ."[80] And more recently Gustave Weigel wrote of college theology: "The college essays to show to youth the spiritual . . . good in human life. . . . The student is being taught to know and esteem the good."[81] He adds: "Great vitality is required. Something must be seen in terms of attraction. It is not mere curiosity which is to be satisfied but the basic needs which well up in the adolescent and in the grown person."[82] It is this conviction, no doubt, which led Father Jungmann to speak of theology as *salvation* rather than exclusively as disinterested truth.

### Tones and Atmospheres

Tones and atmospheres—it should be noted that it is often precisely these which surround the moral *must* with the attraction which invites to the moral will. It precisely these, too, which provide the basis for a u fied outlook on the moral life. Take an example. W know that the child must go through stages in whi behavior penetrates through social pressures as express in commands and prohibitions; he receives passively a exteriorly. Psychologists have pointed out that the mo conscience of the child will integrate with the religio conscience only if the child has early experienced t love of God *as a joy and pleasure.*[83] Only then may t child be safely introduced to God as a moral authori For in such an atmosphere of joy and goodness, t moral life will be clothed with sense and dimension. a different area, but in the same vein, Dr. Marion H liard has written in her often charming book, *A Wom Doctor Looks at Love and Life*: "All of them need know that the theme of reproduction is respect, ki ness, responsibility, and affection. They learn t through their pores, absorbing the atmosphere of home. The relationship between parents establishes tone that the children will always associate with m riage."[84]

The adolescent and the college student are prepa for far more explicit efforts at synthesis. The tones a atmospheres which render the moral life attractive v be the big biblical themes themselves: the sacrame nature of Christian life, the Mystical Body of Ch the imitation of Christ. It is precisely at the time w the student can begin to rationalize moral conduct penetrate its reasons and sources, that he should be close contact with its scriptural foundations, its fou tions in tradition. Such contact will focus attention the structure and supernatural meaning of the moral and eventually reveal it in all its Christian glory.[85] it will bring him eventually, with the grace of C to the point where he will define virtue with St. Au tine as the "order of love."[86]

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## FOOTNOTES

[1] T. F. O'Dea, *American Catholic Dilemma,* Sheed Ward, N.Y., 1958, p. 160.

[2] These remarks are borrowed almost bodily from E. H S.J., "Valeur et limites de la casuistique," *Sciences Ecclesiati* 11 (1959), 147-173. Cf. also G. Gilleman, S.J., *Le primat charite en theologie morale,* Desclee, 1952, 6-7. Hereafter as *Le primat.*

[3] J. C. Ford, S.J. and G. Kelly, S.J., *Contemporary M Theology,* Newman, Westminster, 1958, 97.

[4] F. Clark, S.J., "The Challenge to Moral Theology," *Review,* 38 (1953), 214-223 at 215.

[5] Ph. Delhaye, "La theologie morale d'hier et d'aujourd *Revue des Sciences Religieuses,* 27 (1953), 112-130 at 11

[6] Gilleman, *Le primat,* 11, quoting Claudel (*Feuill Saints,* Paris, 1925, 69).

[7] Ford-Kelly, *loc. cit.,* 43; Clark, *loc. cit.,* 215.

[8] Clark, *loc. cit.,* 215.

[9] E. Fromm, "Individual and Social Origins of Neu *American Sociological Review* 9 (1944), 380, as cited i Riesman's *The Lonely Crowd,* 20.

[0] Cf. A. Ple, O.P., "Thou Shalt Love," *Cross and Crown,* 4 52), 466-72 at 469.
[1] Clark, *loc. cit.,* 221.
[2] A. Vermeersch, S.J. "Soixante ans de theologie morale," *uvelle Revue Theologique,* 56 (1929), 863-884.
[3] S. Pinckaers, "The Revival of Moral Theology," *Cross Curts,* 7 (1957), 56-57 at 64.
[4] Gilleman, *Le primat,* 1-2, from which I borrow this struc-e.
[5] Rom. 13/10.
[6] I Jo. 4/8 and 16.
[7] I Jo. 4/10.
[8] Rom. 5/8; Mt. 5/45.
[9] Jo. 1/49.
[0] Jo. 15/13.
[1] Jo. 15/10.
[2] Rom. 12/4-5.
[3] Gal. 3/27.
[4] Eph. 4/13-15.
[5] Gal. 2/20.
[6] Luke 9/23.
[7] Jo. 4/14; Jo. 14/21.
[8] Jo. 13/33-5.
[9] Jo. 15/12-13.
[0] Mt. 22/37-8.
[1] Rom. 13/8-9; Gal. 5/14.
[2] I Cor. 13/1-3.
[3] Eph. 3/17.
[4] Col. 3/12-14.
[5] Jo. 13/34.
[6] 2 Cor. 5/17.
[7] Jo. 13/35.
[8] Jo. 17/20-23.
[9] L. Cerfaux, O.P., "La charite fraternelle et le retour du rist," *Ephemerides Theologicae Lovanienses,* 24 (1958), 326. iptural citations from *Le primat,* 1-2.
[0] Cf. Gilleman, *Le primat,* 41-52. See also Ph. Delhaye, "La rite reine des vertus," *La Vie Spirituelle, Supplement,* 41 956-7), 135-171; DeLetter, S.J., "Forma Virtutum," *Irish Thegical Quarterly,* 25 (1958), 382-6. R. W. Gleason, S.J., "Char- as the Form of the Virtues," *Irish Theological Quarterly,* 24 957), 144-153; O. Lottin, *Morale Fondamentale,* Desclee, 1954, 5-402.
[1] II-II, 23, a.8.
[2] Gilleman, *Le primat,* 44.
[3] *Ibid.,* 54.
[4] *Ibid.,* 171.
[5] II-II, 23, a.7.
[6] Pinckaers, *loc. cit.,* 65.
[7] Delhaye, *loc. cit.,* 121.
[8] Pinckaers, *loc. cit.,* 65. Tesson, S.J., writes: "Le defaut prinal de notre theologie morale telle qu'elle est enseignee presque tout aujourd'hui encore, c'est le manque d'unite organique." cherches de Science Religieuse, 42 (1954), 151-3 at 152.
[9] Ford-Kelly, *loc. cit.,* 67.
[0] I. Zeiger, S.J., "De conditione theologiae moralis moderna," *Periodica* 28 (1939), 176-89 at 186; Ford-Kelly, 68.
[51] Ford-Kelly, *loc. cit.,* 71.
[52] For comments, cf. *Theological Studies,* 19 (1958), 165.
[53] In presenting summarily his ideas I shall combine my own understanding of the work with that of several commentaries and reviews. Cf. E. Tesson, S.J., *Recherches de Science Religieuse,* 42 (1954), 151-3; G. Broglie, S.J., *Gregorianum,* 34 (1953), 538; R. Troisfontaines, S.J., *Etudes,* 275 (1952), 426-7; Clark, *loc. cit.;* R. Carpentier, S.J., "Vers une morale de la charite," *Gregorianum,* 34 (1953), 32-55; A. Godin, S.J., "Le Primat de la charite—Psychological and Educational Considerations on a Book by G. Gilleman," *Lumen Vitae,* 9 (1954), 569-581; G. Gilleman, S.J., "Theologie morale et charite," *Nouvelle Revue Theologique,* 74 (1952), 806-20, and *Theology Digest,* Winter, 1954, 15-18.
[54] *Le primat,* 90-91.
[55] *Ibid.,* 85.
[56] *Ibid.,* 84-92.
[57] *Ibid.,* 167.
[58] *Ibid.,* 148.
[59] *Ibid.,* 171.
[60] *Ibid.,* 171.
[61] *Ibid.,* 181.
[62] *Ibid.,* 54, 150, 164, 174.
[63] *Ibid.,* 174.
[64] *Ibid.,* 181, 98-9.
[65] *Ibid.,* 311.
[66] *Ibid.,* 163.
[67] *Ibid.,* 185.
[68] *Ibid.,* 187.
[69] Tesson, *loc. cit.,* 153.
[70] R. Carpentier, S.J., "Vers une morale de la charite," *Gregorianum,* 34 (1953), 53-5.
[71] Ford-Kelly, *loc. cit.,* 83.
[72] *Le primat,* 169.
[73] Jo. 14/15.
[74] Ple, *loc. cit.,* 469.
[75] III, q.47, a.2, ad 3.
[76] A. Godin, S.J., "Le primat de la charite—Psychological and Educational Considerations on a Book by G. Gilleman," *Lumen Vitae,* 9 (1954), 569.
[77] *Ibid.,* 579.
[78] *Ibid.,* 580.
[79] G. Gilleman, S.J., "The Educator, Witness to Charity," *Lumen Vitae,* 9, 556-568 at 557.
[80] Vermeersch, *loc. cit.,* 884.
[81] Gustave Weigel, S.J., "The Meaning of Sacred Doctrine in the College," in *Shaping the Christian Message,* ed. by G. S. Sloyan, Macmillan, 1959, 175.
[82] *Ibid.,* 176.
[83] M. Fargues, "Vie morale et religieuse des enfants," *Vie Spirituelle, Supplement,* 45 (1958), 158-74.
[84] Marion Hilliard, *A Woman Doctor Looks at Love and Life,* Doubleday, 1956, 38.
[85] Delhaye, *loc. cit.,* 122.
[86] *De Civitate Dei,* XV, 22, P.L. XXXIII, 739.

# FALL ESSAY CONTEST

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# Education and the Liturgy

## Shawn G. Sheehan

THE liturgical apostolate is largely an educational effort. The chief purpose of the liturgy itself is worship rather than education, but the apostolate of promoting participation in the liturgy must in large part be a work of teaching.

The main lines of the educational task can be seen by listing the terms contained in the definition of the liturgy given in the encyclical, *Mediator Dei*: "The sacred liturgy is the public worship which our Redeemer as Head of the Church renders to the Father as well as the worship which the community of the faithful renders to its Founder and through Him to the heavenly Father."

The encyclical adds a short definition: "The liturgy is the integral public worship of the Mystical Body of Christ, Head and members." The liturgy as defined here is not merely the external rites. All know by now that the papal documents mean more than rubrics when they refer to the liturgy. They also mean more than the sum total of the prayers and actions that make up the rites. The liturgy is the integral worship of the Mystical Body. It is integral, the whole thing, including Christ's own worship of the Father. Our participation in the liturgy is not merely participation in the rites which the Church has developed; it is participation in Christ's own prayer and sacrifice, in His worship of the Father.

Before we go further it would be well to make some distinctions about teaching and the liturgy. First we must teach Sacred Scripture, the doctrines basic to the liturgy, and the principles of spiritual growth. Obviously this is done in several different units throughout the courses in religion. We cannot say that we teach liturgy in a certain grade in school and let it go at that. We teach the elements that enter into the liturgy in many different courses.

Besides teaching the elements that are basic and essential to liturgy we should also teach the liturgy as a distinct subject. This would involve bringing together doctrines already learned to show that liturgy is Christ's worship of the Father and our participation in that worship and also our worship of Christ Himself. We should go on to show how the sacraments and the rest of the liturgy make possible, manifest, and express that participation.

Besides teaching the doctrines basic to the liturgy and teaching liturgy as a distinct subject, we must remember that the liturgy itself is a teacher. It teaches directly in the Scripture readings. Indirectly the liturgy is continually teaching us through our participation, both interior participation, in which we are conscious of our union with Christ our Head in worshiping the Father, and also exterior participation in all its diverse forms: responding, observing, praying together, marching in processions, lighting our candles from the paschal candle, and so on. In all of this, one is being educated. For this reason, we must always remember to relate the instruction we give about worship to the actual rites; we must acquaint the students with the rites themselves. In this way they are prepared and disposed for that teaching which the liturgy itself will be giving them all through their lives.

### Christ Our Head and Mediator

The basis of Christian worship is the mystery of Christ as Redeemer and Mediator. When people study the encyclical, *Mediator Dei*, that mystery, which is contained in the very title and in the first paragraph of the encyclical, is too easily overlooked. Yet, more than once I have found that in discussion groups, whether of priests or of lay people, a single discussion period of an hour and a half or two hours was not enough to finish discussing that first paragraph. There is much to be gained by simply asking what a mediator is and then considering how Christ has the mediatorial office by reason of the Incarnation. One can discuss why a mediator was needed between God and man. Above all, there is great profit in trying to appreciate the way in which Christ exercised His office of mediator. Again, in studying that first paragraph it is very helpful to read the full context of the Scripture phrases that are cited in it.

This idea of Christ as Mediator is basic to our practice of worship. We have tended to think of Christ, our Lord, chiefly as God bringing down divine blessings on us; and we have not been thinking so much of Him as man, our head, praying to God in the name of all of us. As St. Paul says, "There is one God and one mediator between God and man, himself man, Christ Jesus." Through long nights of prayer here on this earth, Christ did cry out to the Father on our behalf, and finally He even took upon Himself the punishment for our sins and offered Himself a victim on the cross. As St. Paul tells us, "Jesus, in the days of His earthly life, with loud cry and tears offered prayers and supplications"

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*Father Shawn Sheehan is professor of liturgy and history at St. John's Seminary, Brighton, Massachusetts. One of the pioneers of the liturgical movement in this country, he is past president of the North American Liturgical Conference.*

n who was able to save Him from death; and He
s heard because of His reverent submission. He, Son
ugh He was, learned obedience from the things He
fered, and when perfected He became to all who
eyed Him the cause of eternal salvation."

The Holy Father says in the first paragraph of the
cyclical that Our Lord was not content simply to
claim the establishment of the kingdom of God. We
ow that the Apostles and the others who believed in
m expected Him to do just that. They expected that
some propitious moment He would step forward and
claim Himself as the Messiah. They could not un-
stand His predictions of the Passion; time and again
told them that He must suffer and die and rise again,
t it did not penetrate their thinking. We notice in
predictions of the Passion in the Gospels that each
them is followed by a warning that Christ's followers
o must die to themselves. There, of course, is the
y: His sacrifice was to make reparation for sin. Why
ln't they take seriously His predictions of the Passion?
cause they did not take sin seriously enough. Really,
only one who did so was the Blessed Mother: in her
maculate heart she knew the holiness of God on the
e side and the sinfulness of man on the other, and
ew that they were not to be reconciled except by an
of reparation by her Son who was the Mediator.

On Palm Sunday, it is a common practice of preachers
point out in their sermons the fickleness of the crowds
it hailed Christ as king on that day and then called
His crucifixion on Good Friday. However, it was
t so much fickleness as a failure to understand the
ed of sacrifice. (If, indeed, we can assume that it
s the same crowd on the two days.)

### rough Him and with Him and in Him

When we apply the concept of Christ's headship to
r worship in the Mass, one thing that follows is a
w orientation of devotion at Mass. Now, with a bet-
knowledge of the Mass, the use of the Missal, and
on, this new orientation is taking place. There had
en the tendency to focus devotion entirely on Christ,
adore Him, to address our petitions to Him, to focus
r attention on the Consecration as the time when
rist becomes present. Actually, Christ is present in our
dst from the beginning of Mass, from the time we
emble, and He unites all of us with Himself in giv-
g worship to His Father. In the course of this action
e makes His sacrifice present and unites us with Him-
f in offering that sacrifice to the Father. In the Mass
s not just a matter of God becoming present to bring
blessings; but He who is our head and mediator unites
with Himself in giving adoration to the Father.

Besides the basic difficulty which the Apostles had in
ing the need of sacrifice, besides the recurrence of
t difficulty in every generation, there are other factors
t have obscured our appreciation of Christ's headship,
s sacrifice, and of our union with Him. Historians of
e liturgy and of Christian devotional practices in gen-
eral have shown us how the Church's reaction to heresy has often been an emphasis on one particular truth at the expense of the full emphasis on another. When the Arians denied the divinity of Christ, the Church had to emphasize this truth in every possible way—in preaching, in devotions, even by changes in the liturgy itself, for example, from "Glory be to the Father, through the Son, in the Holy Spirit" to "Glory be to the Father and to the Son and to the Holy Spirit." Attention became focused almost completely on Christ's divinity, so that men did not see Him standing in their midst as one of them, the new head of the human race and their mediator with God. One striking result of this change in mentality was the decline in frequent Communion from about the fifth century onward. None of the Church's doctrines were lost, but some of them became inoperative in the worshipping habits of the faithful. Men knew, but did not realize, the truth that in Baptism we are united with Christ and that we share in His life and actions here and now. Christ's life on earth was seen as a great condescension of divine love in which He gave us truths to believe and laws to obey, the promise of graces that would help us to believe and obey, and the promise of being united eventually with Him in heaven.

Historians tell us that the lack of realization that Christ is our mediator was made worse by the necessity to defend the real presence in the Eucharist against heresy in the twelfth and sixteenth centuries. Devotion was orientated towards adoration of Christ present in the Eucharist, in order to express faith in the transubstantiation taking place at the moment of the Consecration. Then, the Protestant denial that the Eucharist is a sacrifice made necessary the reaffirmation of that truth; but in its defense something was lost, namely, the full teaching that the Mass is not only Christ's sacrifice but also the sacrifice of the Church. One of the most enlightening booklets on the liturgy that has come out in recent years, one which describes this process, is Father Joseph Jungmann's *The Sacrifice of the Church*. For a treatment in English of the history of participation and of devotion at Mass, we are indebted to Father Jungmann's larger books, to Karl Adam, Louis Bouyer, and Father Gerald Ellard.

### Our Redeemer

One effect of the loss of the sense of Christ's headship has been an excessive moralism, a moralism detached from the full view of the redemption. We tend to see ourselves alone on earth, crying for aid; and Christ is "up there." Unaided human effort seems to be needed even to approach Christ our mediator; and this attitude was further complicated by the pessimism of Jansenism. Today we do not have that attitude so sharply; we are not infected with it as much as previous generations. Thanks to Pope St. Pius X, we live in a new age, in which we know Christ more clearly as our brother, as one whom we can approach without difficulty. If we see Christ as our mediator, if we see Him as He spent long

nights of prayer crying out for our deliverance, if we join our voices with His, then we can have hope; He has been heard because of His reverent submission.

In this connection, a revival of the use of the psalter as the ordinary Christian prayerbook would certainly be of great value. St. Augustine taught the praying of the psalms as the voice of the "one man" that reaches from one end of the earth to the other. He pictured Christ, Our Lord, praying these psalms, crying out to His Father: "Save me, O Lord, for the waters are come up into my very soul." And then all who are in trouble, all who are in sin, turn to Christ, asking God's mercy, blending their voices with the voice of the beloved Son; and so their prayer penetrates to the heavens, as it could never do if it were a question of merely human prayer. As Pius XII said in *Mediator Dei,* Our Lord introduced into this earth a hymn of praise with which we now blend our voices.

Speaking of praying the psalms in union with our Redeemer, it seems to me that this could be a valuable help in solving a problem that is much discussed today and that is of particular importance to those engaged in forming the minds of the young—I mean the problem of developing a true sense of guilt while avoiding the mental disturbances that come from a false sense of guilt. A good practical solution may well lie in the development of a more sound and profound prayer. In many of the psalms, we have the most honest and humble expression of guilt, combined with complete confidence in God's mercy. There is no fear of facing one's guilt, one's own basic nothingness and sinfulness, no panic or despair. Here we express the fact that our greatest claim on God's help and our greatest assurance of gaining happiness lies in our very weakness, coupled with our perfect confidence that God is a loving Father who brought us out of nothingness and destines us for eternal happiness.

When we combine the literal sense of the psalms with their higher meaning as prayers of Christ we have an even firmer foundation for the humility and hope that give us peace of mind, for we see the Son of God Himself as the new head of mankind taking on Himself the punishment for our sins and praying these same psalms for our deliverance. As we poor humans stand before the infinite God, Christ is our brother, one of us, our mediator, the High Priest who can have compassion on us. When we pray we blend our voices with His; when we cry for forgiveness, the Father hears the voice of His beloved Son. Moreover, we have the promise of God that, if we are united with Christ in His humiliation we will share in His resurrection and His glorification.

Pius XII, speaking of the Mass in *Mystici Corporis* says: "Just as the Divine Redeemer, dying on the Cross, offered Himself as Head of the whole human race to the Eternal Father, so 'in this pure oblation' He offers not only Himself as Head of the Church to the heavenly Father, but in Himself His mystical members as well. He embraces them all, even the weak and ailing ones, in the tenderest love of His Heart." So, then, one who prays the psalms confidently with Christ and is unite with Him in His sacrifice should not be afraid to fa his guilt and go to God with perfect confidence in H mercy.

There is a statement of the redemption that ma people give immediately when asked what Christ d for us. It is that Christ "made up for our sins and open for us the gates of heaven." Now, that is correct if v understand that we have already entered the gates heaven in the sacrament of Baptism; but most peo who use that term think of it only in the sense that v will enter those gates after death if we believe and ob during this present life. Continually in the liturgic apostolate there has been an emphasis on appreciati of Baptism, upon recognition of the fact that we a "the baptized." People do not seem to realize that Baptism a greater change took place in them than w take place when they enter the beatific vision. Th have come from the darkness into the light; they ha come into the kingdom of God. St. Paul tells us th formerly the high priest entered the Holy of Holies on once a year; but now with our High Priest all of enter with confidence into the Holy of Holies to of a perfect sacrifice. Notice that as the great offer prayer of the Mass begins, we express this confide entering into the Holy of Holies by joining our voi with the angels in singing "sanctus, sanctus, sanctu That triple song of joy is certainly one prayer in wh all the people should join, joyfully recognizing its s nificance in the Mass.

**We Give Thanks**

In line with this basic doctrine that Christ is our he that we participate in His actions, and that He is w us from the beginning of the Mass leading us in t action, it is important to appreciate the place of than giving in the Mass. It is from thanksgiving that Mass obtains its name, "Eucharist" or Eucharistic s rifice. Many think of thanksgiving in relation to Mass only as a form of prayer to be said after recept of Holy Communion; actually this is one of the ch purposes of the Mass from the very begining. We l to God and want to thank Him for all His goodnes us, to thank Him for our very existence. We thank H because He has made us, because he has made us for love; we thank Him for just being Himself. We say the Gloria, "we thank Thee for Thy great glory."

This gratitude—and this we should note in our tea ing—is not that gratitude that we find listed in m theology under justice: a debt of gratitude we pay another for a particular favor. This is rather gratit that is a part of love. The Scriptures compare it to gratitude in the heart of a lover when he realizes he has gained the love of his beloved. He is overwhel with gratitude. It makes him forget himself, makes more eager to give than to receive. Now we, too, fi with such a loving gratitude because God has madd to live a life with Him, wish to express this. But h

e assemble to offer Him sacrifice, and as we begin the ıtral act in that offering the priest in the person of ırist invites the people to join him in doing what ırist did at the Last Supper when He took bread and ve thanks—"Gratias agamus Domini Deo nostro." In e current emphasis on the dialogue Mass, it is impor- ıt that the people understand the meaning of these eetings and invitations of the priest because they are key to the meaning of participation.

What we have been saying is pertinent also to the rpose of music in the Mass. If we think of ourselves mere humans, on our own, with a chance for eventual ion with God if we believe strongly enough and try rd enough, then we are apt to think of music at Mass the effort of a group of specialists among us to stir our fervor and spur us on to more earnest endeavor. ıere is danger in the old cliche about people being ɔved by "the majestic beauty of the ancient rites." If realize that sanctifying grace is a sharing in the vine life here and now and if we believe that Christ in our midst, uniting us with Himself in His wor- ip of the Father, then the music becomes the joyful aise and confident pleading of God's holy people, the ıptial hymn of the Son of God and His Church.

When we speak of re-educating people and when we int out the ways in which the defenses set up against resies have led to the high-lighting of certain doc- nes at the expense of others, we must be careful not set in motion a reaction that would lead to any ob- ıring of the doctrines that have been high-lighted and ɔnderfully clarified in the controversies with heretics. e do not want to lose the clear expressions of these ıths that are found now in the sacred liturgy. In the nflict against Arianism there came a clearer, deeper preciation of our Lord's divinity. We should appre- ıte the value of the prayer, "Glory be to the Father d to the Son and to the Holy Spirit" as much as we preciate the form of the Roman Mass prayers ad- essed to the heavenly Father through Christ our Lord, ıo lives and reigns with the Father in the unity of e Holy Spirit. As we enter confidently with Christ to the Holy of Holies, we will adore Him as God while e are at the same time filled with wonder and grati- de that He has become one of us, and then with Him ıo is our Brother and Head we will express our grate- l love to the Father.

Likewise we must recognize that there is a place for ar in the Christian life. As we speak of entering con- lently into the Holy of Holies, joyful in our possession the divine life, we must realize that we are united th Him who is Priest and Victim in a sacrifice of paration. Moreover, we are still in exile and hold our eat treasure in fragile vessels. At times a contrast is ade between the Old and New Covenants, as though e was exclusively a covenant of fear and the other one love. But love was not lacking in the Old Covenant. od was already revealed as the loving Father, the de- ted Spouse, the Good Shepherd. Nor is fear wanting

in the New Covenant. The Savior was filled with all the Gifts of the Holy Spirit, including fear of the Lord, and "of His fullness we have all received." We have considered the words of St. Paul that Christ our Head and Mediator "with a loud cry and tears offered prayers and supplications to Him who was able to save Him from death, and He was heard because of His reverent submission." This reverence, this fear, included a recognition of the evil of sin and the necessity of reparation by man. There is fear in Christian worship and it is participation in Christ's fear. It is joined with perfect confidence because Christ is the beloved Son and He is uniting us with Himself in the Sacrifice of Redemption.

Another consideration from the emphasis on Christ's headship, and a thing that I believe is a particular challenge to teachers, is how to teach the distinction of Persons in the Trinity so that this distinction of Persons is meaningful and operative in people's prayer life and at the same time does not make them confused about the unity of God. For many centuries the unity of God has been in the forefront of our thinking, while the Trinity with its distinction of Persons has been tucked away in the back of our minds, a mystery we believe and which we profess if challenged about it. It is true that many, particularly in recent years, have come to pray according to the distinction among the divine Persons. We praise the Father with Christ and turn with gratitude to the Holy Spirit for having transformed us so that we could do this. We now think of them clearly and quite easily as three Persons; but it seems quite difficult to bring this clearly before students' minds in grammar or even high school.

We do, of course, have occasion throughout the New Testament and the liturgy to consider Christ's devotion to the Father, which gives us some insight into the personal distinction between them. Incidentally, this is just one instance of the areas in which ascetical and mystical theology and an appreciation of the liturgy must be brought together more closely. Then, too, there is our appreciation of the Holy Spirit, this Spirit who was first of all in Christ and then in His members, the Spirit issuing from the side of Christ on the cross, being poured out on His Church, the Spirit coming in a special way at Pentecost.

### We Are His Members

Speaking of Pentecost leads us to consider the Church

as Christ's Mystical Body. We have been speaking of it already in speaking of Christ as our head and of our participation in Him. It was on Pentecost that the Apostles and the other faithful followers were first made witnesses of Christ's presence in the Church. As that little band of about one hundred and twenty was gathered together, what was in their minds? Their Lord had ascended into heaven and they were still uncertain what the Christian life would be. They believed in Christ, that He was divine, that He had truly become man, that He had redeemed men by His death. They were willing to obey all that He had commanded. They were conscious of the fact that they were an organized group, for they had held an election to fill up the number of their leaders. They knew Christ would give them from Heaven the helps (actual graces) to believe and obey and to maintain the unity and the discipline of the organization. Then on Pentecost the Spirit came down upon them and filled their souls; He became the soul of the group; He made that group a living body, and they came to realize after a time that Christ was dwelling in their midst. Christ had walked this earth doing good, and from this earth He had worshiped His Father. Now He was going to continue going about this earth doing good, He was going to continue the worship of the Father in the midst of mankind; but now He would do it in them, His Mystical Body. He would use their minds and their hearts, their hands and their voices; new members would be added to their group by Baptism, would be incorporated until the body would grow as it actually has grown in history. We live in it today, that same living body, and we have been called to be witnesses that Christ lives in the Church. We do not simply believe the things He said and did 1900 years ago, nor do we simply carry out the instructions which He gave when He walked this earth in the flesh; Christ lives in us, in His Church.

**Witnesses of His Presence**

There is a personal, vital union with Christ in the Church; that is something that is most important for us to clarify in our day. We already spoke of it in connection with the Mass, of the vital union that we have with Christ in that action; and this is true also in the other sacraments. We define the sacraments as signs instituted by Christ to give grace; and we tend to think of the sacraments as though Christ instructed His Church 1900 years ago to perform these particular actions, and guaranteed that when these actions were performed grace would be given, sins absolved, etc. That is true, but most inadequate. You yourself are aware of how often this can lead to a purely mechanical reception of the sacraments: the sacraments seem to be a set of helpful devices for obtaining certain benefits. The relationship to Christ in the sacraments often seems to be quite remote.

Historians tell us that such a mechanical view of the sacraments was common among Catholics at the time of the Protestant revolt, and was one of the things th occasioned it. That is one reason why, from the fir Protestantism has been marked by a strong appeal personal religion, to vital union with Christ. That situ tion was largely responsible for the charge that t priesthood gets between men and God, that the sac mental system is just a set of mechanical devices th destroy any genuine and living contact with Christ. N the Reformers were wrong in the extent to which th went; but a reform was needed and the Council Trent carried ahead just such a reform in its decrees the sacraments. Many factors, such as Jansenism, int vened during the years that succeeded Trent and ma that reform less effective than it might otherwise ha been. However, during the past half-century a new vance has certainly been made in vitalizing our appre tion of the sacraments.

Things that point to this new advance are the cyclicals of Pius XII and other publications, such Father Roguet's little book, *Christ Acts Through Sacraments*. I would like to single out Father Godf Diekmann's article, "Two Approaches to Understand the Sacraments," published in *Worship* for October 1957. This was the talk that he had given at the 1 Liturgical Week and is also contained in the Proceedi of that week, published under the title *Education Liturgy*. I think that this is one of the most signific things that has been written on the liturgy in country. In it, Father Diekmann shows how in the e centuries the emphasis was on the sign, the significa of the sacraments, but that in more modern times emphasis has been placed on the casuality *ex o operato,* with the result that there has been a cer neglect of the full meaning of the sign. He then g on to show how in the position taken by St. Tho Aquinas there is a perfect balance of sign and causa and he ends with an appeal for a return to this posit

There is a corollary to this position that I would to point out. In our approach to the reunion of C tians an understanding of the Church's unity as unity of Christ's Mystical Body is important for m reasons. One of these is the formation of a proper tude toward non-Catholic Christians. It must be from narrow partisanship; it must be determined by spirit of Christ Himself. There seems to be a tend on the part of some to see the situation in the fol ing terms. They think of Christ as being in Hea they think of themselves as His friends here on e and they think of those outside the Church as His mies. So out of loyalty to Christ they carry on a paign that consists largely of trying to convince t outside the Church how right we are and how w they are. They concentrate on argumentation, on erly pointing out the inconsistencies in the argum of the others, and so on. In certain circumstances de on religious questions is justified, but first we must clearly where we stand in relation to Christ and in lation to those outside the Church. Actually it is

much a matter of defending Christ's interests or of ming people over to share our allegiance to His teach-. This can be a merely human and vain approach. ther we should see Christ living in His Church, living us, using us as His instruments, through us coming o contact with others and doing so in the ways char-eristic of His redemptive work, which is accomplished patient teaching, love and sacrifice. He is the Good epherd and those outside the Church are also His eep, whom He is trying to bring into the fold.

### ssembly of the People of God

In teaching the Mystical Body we can approach the oject from many different aspects, in many different ys, as we have already indicated. An important way in our teaching of the Mass. When we begin to con-er the actual celebration of Mass, or when we start teach the Mass, at what point in the Mass do we be-n? Should we start with the prayers at the foot of the ar, or the Introit, or with the meaning of sacrifice? ould we not rather start with the gathering of the ople? Each Sunday we see the people coming from directions, converging towards the parish church. ily in a religious house or college we see the members the community in the chapel. This is part of the sign the Eucharist. Of course, I am referring here to the l significance of the celebration under ordinary con-ions—a congregation is not necessary for the validity the Eucharistic action. But the first important sign the Mass is the assembly of the faithful. This is sug-sted by the fact that in the New Testament and in ly writers, e.g., St. Justin, the very brief descriptions t are given of the Mass invariably express the com-; together, the assembly, the ecclesia. When we go Mass, do we stop to think of this sign? Do we realize at it means that we are going to the church or to the apel with these other people? Is there not a special nd among us of which we should be conscious, the nd of God's holy people? Father Bouyer in his book, *urgical Piety,* has a very enlightening chapter on the embly of the people of God. He describes the char-er of this assembly in the Old Testament and then olies it to the Christian assembly. If we do not start e in our teaching of the Mass, if we do not present t very important sign of the assembly of the people, re is a danger that the Mass will be learned as an ect entirely outside ourselves, something that is going "up there in front of the church," not something in ich we have a part.

This stress on assembly, on the role of the people, is portant in the teaching of all the sacraments, as well of the sacramentals. Take, for example, such a simple ng as the imposition of ashes on Ash Wednesday. ere is a sign, but the sign is not just the action of priest in putting ashes on our foreheads and saying required prayers. The sign consists first in the action ich each of us performs in coming forward in the presence of the whole congregation, making a public act of humility, a public admission that we are sinners and that we are repentent and willing to do penance, making a public declaration, also, of confidence in God's mercy dispensed through the Church. We notice that in the prayers that the priest says in the blessing of the ashes, God's grace is called down upon those who come forward humbly and penitently. This coming forward as penitents is part of the sign. We must study the rites, the actions, and the prayers more closely so that we see the full sign.

Consideration of these things is important for teachers, because the signification of the sacraments is the basis for teaching. Teachers have been dominated by the preoccupations of the moralists and canonists, with their emphasis on requirements for validity and liceity. Someone has drawn a significant caricature of this view, as follows. Baptism, what does it mean? Washing. In what does washing consist? Moving water over a surface. So now we know how to determine what is needed for Baptism; we determine how much water is needed and how far it must move. And you can sum it all up in a little ditty: one drop of water will do in a pinch, provided it move an eighth of an inch. Such knowledge can be of value, as for example in baptizing a baby in an incubator. But the full sign of Baptism is much more: we are buried in the water with Christ and we rise with Him to a new life. Moreover, the giving of the salt, the imposition of hands, and so on, point to the fact that this is a great work of God, a more wonderful way in which He is manifesting that love which He showed in leading the people out of Egypt in the Exodus. The full sign of Baptism is in the totality of the Lenten and Easter liturgy, which is centered in Holy Week.

Much of the liturgy's teaching on its own significance is done by way of showing the continuity of the wonderful works of God as seen in the Sacred Scriptures and in the Christian life. The liturgy is made up largely of Biblical texts and even those parts of the liturgy not directly from the Bible reflect its thought and language. In Baptism we have been buried with Christ and walk with Him in newness of life. Our ears have been opened and our tongues loosed. In Confirmation the gifts of the Holy Spirit prophesied by Isaias have come upon us. In the Holy Sacrifice, Christ our Passover Lamb is sac-

rificed. In the liturgy we praise God and beseech His mercy in the words of David and the other psalmists, and we do so in union with Christ our Head, in the hope of whose coming the psalmists addressed God so confidently. We are God's people, in sorrow by the rivers of Babylon, in exultation on His holy mountain. With the Mother of Christ we praise God for His mercies, "as He promised to our fathers, to Abraham and his seed forever." We look forward to the Day of the Lord prophesied in the Apocalypse, "when our Lord shall come to His nuptials."

One of the hardest signs to explain, it seems to me, is that of ritual sacrifice. We have been trying to do this by explaining man's nature and his relations to God, by recounting the offering of sacrifice by pagans and Jews, by describing the Last Supper and the Cross, and by teaching the rite of the Mass. All that is valuable, and yet something is missing. Pius XII in *Mediator Dei,* gives as the motto for active participation: "Have this mind in you which also was in Christ Jesus." There are many ways to develop in us the sacrificial mind of Christ; but I would suggest here that this is another important reason for restoring the psalter as the ordinary prayerbook for all. The most important thing in sacrifice is the interior spirit. God inspired His people in the Old Testament to express their worship in these particular prayers. Their worship was sacrificial and it was the preparation for the one true sacrifice. The prayers which formed the spirit of sacrifice received their full meaning when they were used by the new head of mankind, Our Lord Jesus Christ. While studying Him, while uniting our voices with His, we can develop within ourselves His spirit in the offering of sacrifice.

### Social Apostolate

In developing sincerity in our participation in the liturgy there is another essential consideration that I would not want to pass over, and this is the relationship between the social apostolate and participation in the liturgy. One might immediately ask what an interest in labor problems or interracial justice or international affairs has to do with active participation in the sacred liturgy. Well, if the key to active participation is to have that mind in us which was in Christ Jesus, then we might very well pause and ask if in having this mind of Christ in us we should not be zealous for the reconstruction of society and the re-establishment of all things in Christ. In fact, in *Mediator Dei,* Pius XII states that a person is disposed for participation in the Eucharistic Sacrifice in various ways: One is by the ascetical effort that helps us to root out our faults and grow in virtue, while we draw from Christ Himself the light and strength we need. Another way is through the outward forms of the liturgy, which help us to draw closer to Christ in the very process of our participation. But then he makes the further point that not only through the work of the priest but also through the work of the layman who has assimilated the spirit of Christ, t Church endeavors to permeate with this same spirit t life and actions of men—individual, domestic, econom social, political—so that all who are called to be Go children may more easily reach their appointed e "Such action on the part of individual Christians, alo with the ascetic effort directed towards purifying th hearts, stimulates in the faithful those energies by wh they become properly disposed for participation in holy sacrifice." Fulfillment, then, of the will of G participation in Christ's fulfillment of the will of G demands a zeal for justice, a recognition that when e ployers treat workers as commodities, when stude from the Orient and Africa are unable to obtain hous in many of our university cities except in poor distri this is something that impedes the work of Christ. If are to have the mind of Christ in us as we offer sacrifice, then we must be exerting ourselves, accord to our particular situation, towards the re-establishm of all things in Christ. If we are to teach participa in Christ's work, then we must teach the relations between that participation and social action. And must be taught; it does not come automatically. Th who become socially conscious in their prayer through participation in the liturgy do not always ca that over into everyday living. They must be instruc in the manner of making this connection.

Throughout our teaching we must insist on since in liturgical participation. Right now, with the gro of the dialogue Mass as a result of the new Instruct there is danger of the spread of a new formalism w than that from which we have been trying to esc Before now, many people at least had their devoti prayers. Now to get them to perform the outward si to have them recite the responses and all the parts c mon to the congregation, without giving them suffic teaching so that they do all this intelligently and voutly, will only make matters worse. Corporate wor is a sign of a unity of mind and heart; when one and hears a congregation participating in the sacri action, this should point to an interior dedication to and to a unity of faith and purpose among them. If interior knowledge and love does not exist, the exte sign of participation at Mass is to some extent a Continually, then, we should attempt to teach the tionship between the basic doctrines of faith and rites themselves, and the pertinence of the Sacrific everyday life, so that when the people make thei sponses they will be expressing the Thanksgiving, p and so on, that is really in their hearts. Their acc tion. "Dignum et justum est," should proceed Eucharistic hearts. When they sing "Alleluia" it s be a truly messianic cry of joy, "Praise the Lord we have a Savior."

# WORKSHOPS

## ades 1-4

*ipture*

Discussion of the use of Sacred ipture in the primary grades cen- ed around four points and may be nmarized as follows:

1. *The objective.* A living faith, faith which is the acceptance of person of Christ and His way of , was viewed as a necessary out- wth of religious instruction. owledge which is a mere accumu- on of data was recognized as in- quate, but clarity and precision, n in the earliest years, is desirable that children will not have to "un- rn" half-truths or inaccurately im- ted information. Conviction, pray- ulness, and a sense of personal re- nse to God's action in the world st likewise grow from this initia- into Christian living.

2. *The psychological characteris- of the child.* A sense of family; pect, love, ready acceptance of au- rity; an absolute confidence and st in the wisdom and goodness of ent and teacher; a need of the crete, a readiness to interpret all ngs in terms of the "now" and of .

3. *The use of Sacred Scripture.* red Scripture—the Old Testament l, especially, the New Testament an effective means of bringing Christian mystery to the child. the course of the first four grades story of salvation—the creation, fall of man, the promise of a verer and the fulfillment of this history—may be given in large kes. For this age-level the his- cal pattern in the teacher's mind uld guide the story-form in which presents the sacred message. The up recognized the place of drama- tion and visual aids—of song and ure—in religious education.

4. *How much or which parts of Scripture to teach.* This was discussed without any conclusions being reached. That the four great basic truths of the Trinity, Creation, Fall, and Redemption should be presented in the Scripture context during these years was the basic opinion of the group.

*Dogma*

The session opened with a discussion of the use of the catechism in the primary grades. The logical procedure through creed, commandments, and sacraments was discussed pro and con by the group. It was noted that the use of the Baltimore Catechism, as such, is dependent upon the explicit mandate of the bishop of the diocese and upon the tradition of the locality. Some of the points of discussion were as follows:

1. What is the value of rote memorization?

2. Is the catechism itself the only valid or adequate norm of catechetical instruction?

3. May catechesis employ the Socratic method without becoming stereotyped?

4. Will the consistent and exclusive use of the catechism throughout the elementary grades eventually destroy the vitality and freshness of the communication of Christian revelation?

Existing courses of study were discussed. Various analogies useful in concretizing for little children the notions of Church, grace, and sacraments were suggested.

The group expressed frequently and emphatically the opinion that it is vitally necessary to re-think and re-order the presentation of dogma to little children. The psychological development of the child is a crucial factor in the selection and ordering of matter.

*Moral*

The workshop opened with a discussion of the meaning of a "Christian moral sense" in the child at this age level. In an effort to reach some adequate concept, the group considered the capacity of a child to understand the malice of sin. That the conscience not only may be, but frequently is, warped by false or inadequate or nominalistic concepts of sin seemed the consensus of the group. The following solutions were proposed:

1. To present the moral order as the proper response of a child to a loving Father.

2. To channel the natural activity of the child to satisfying, morally good outlets.

3. To strive to lead the child toward a sense of personal integrity and freely made right choices.

4. To present the central place in human life of a personal love of Christ.

Practical problems concerning the moral order turned on two issues. The first of these was the presentation of the Sixth and Ninth Commandments for these grades; the problems associated with First Confession and First Holy Communion were also regarded as crucial. (A specific question raised was this: "May the reception of the Eucharist precede that of Penance?") Discussion also centered on the possibility of presenting the two great Commandments during the first three grades and expanding them explicitly into the Ten Commandments only in the fourth grade.

*Liturgy and Summary*

The group discussed the pedagogical value of the sacraments of Penance and the Eucharist in an effort to find a solution to the problems of the early reception of these sacraments. The realization that these sacraments are actions in the Church and professions of faith in the child seemed the richest fruit of this discussion.

*The fifty participants in the Religious Education Institute sub-divided into r work groups to discuss the matter of the major addresses of the institute. e findings of these workshops are presented in these pages.*

The general objective of religious education at this level is for the child to know in its broad outlines the whole Christian Mystery: the manifestations of God's love in creation, in the elevation of man, in the promise of the Redeemer; its fulfillment in Christ; its continuation in the Church; to respond by a loving and progressive personal adherence to Christ. The particular objectives of the four grades are as follows:

*First Grade*: To know the tremendous love of the Father; to elicit the response of a loving child which will find expression in his prayer life.

*Second Grade:* To foster a growing union with Christ through the sacraments, especially the Eucharist.

*Third Grade:* To increase knowledge of the person of Christ through a study of His life.

*Fourth Grade:* The emphasis at this stage ought to be focused on evoking a response to God characterized by a deepening maturity in the keeping of His law.

*Scripture* contributes to these objectives by unfolding the broad outlines of God's acts in history. *Dogma* points out the meaning of salvation and how it is continued in us. *Morality* is the response of love. *Liturgy* is the response of worship.

### Grades 5-8

The workshop members felt that a long-range program was needed to re-think religious education. All agreed that the work-shop sessions were not intended for immediate results and neat practical solutions to concrete and individual problems, but rather to coordinate thinking and summarize conclusions in the light of new trends in the major areas of theology.

The workshop had two tasks:

- To recall to mind the precise nature and capacity of the student in grades 5-8 (that is, his psychological disposition — the emotional conflicts and personality potential of this particular age.)
- To determine how much maturity of faith we are seeking in the pre-adolescent of the fifth, sixth, seventh, and eighth grades.

In these terms—that is, of the nature of the child and the degree of maturity in faith—it was the workshop's further work to present those new trends and specific approaches which must be introduced in teaching the Christian message to this age group.

The actual practical applications of the above came more in the area of needs and broad, general principles whose application would in some cases be relatively easy and in others a matter of further study and experimentation.

The aim of Catholic education in terms of the student at this level was conceived as follows: To develop a real and practical consciousness of himself and his potentialities as a living member of Christ's Mystical Body through a knowledge of the whole economy of Redemption and his contribution to and participation in its fulfillment both as an individual and as a member of the whole.

The following conclusions are expressive of these general and broad considerations:

*Scripture*

1. Sacred Scripture should be the source and framework of dogmatic and moral teaching but it was not determined *when* and *how* this should be done.

2. The Scriptures in themselves should be taught as the history of Salvation.

3. The Old Testament in its typological aspects could be somewhat stressed in seventh and eighth grades, especially when the sacraments are taught.

*Dogma*

1. Teachers must again recall differing psychological factors in the children of this age group.

2. Suggested revision of parts of the Catechism as regards both content and treatment. Meantime use what we have but adapt.

3. Need of a positive, dynamic approach. Most important to st *grace* as *life*. We seem to be woe ly lacking in orientation and sou material in this regard.

4. Work out a theology of fa "as a commitment to a way of life

5. Develop a social consciousn in the children by not only theore ally showing them their part in Mystical Body but also by giv them opportunities to exercise resp sibility.

*Moral*

1. Sress the positive approach.

2. Practical applications of the centered around:

a. *sacrament of penance—*
   - especially the need of a ond preparation for Co sion; in a complete new entation to the sacrame this level.
   - distinction between Co sion of Necessity and C fession of Devotion.
   - to help instill confidenc children in the confessio have the priest come to classroom to instruct the dren.
   - instill sorrow for sin.

b. Need for positive approac instilling a moral sense, e.g Paul and Mystical Body. H ever, do not entirely forget element of fear.

c. Need for teaching and stre the virtues, though not neg ing the vices, and also teac examination of conscienc this same regard.

*Liturgy*

1. Need for instilling general tudes of reverence, sense of God Church—the needs of the Churc *my* needs, offering, sacrificing.

2. Show Mass as the heart of gious action *still* going on.

3. Bring out the social aspe the sacraments.

4. Importance of providing child with an opportunity to ally participate in liturgical serv

5. Emphasize the place of ge in liturgy as a teaching aid. M body *and* soul.

. Need of child to understand his
in the worship of the Church
ording to his psychological needs
potential.

*neral suggestions*
. Adequate training of teachers,
ecially in the field of dogma.
. Beware of abuses that can come
n group practices, e.g., ranking
dren to confession, etc.
. Need of teacher to have a clear
lerstanding of the psychological
ors of the age group she is teach-

. Value of required P-TA meet-
s to assure unity of teaching, espe-
ly in fields of morality. Can also
a means of parent education.

**gh School**

*ipture*
The group considered first the high
ool student in himself as the per-
whom we aimed to form through
gious education.
t was suggested that the particular
up of high school students under
sideration be defined either in
ns of those for whom high school
terminal or those for whom it
college preparation. The con-
sus was that, by and large, reli-
is education on the secondary
el was aimed at the majority
up, therefore was terminal. The
agogical soundness of a course
ught out in such terms was ques-
ied.
The discussion moved to consider
her the barriers high school stu-
ts faced or even brought with
m in presenting themselves for re-
ous instruction. The following
nts were offered as barriers to the
eption of the Christian message:
nfused ideas on matters of sex,
k, authority, freedom; fears con-
ning such things as the state of
's soul, one's normality; lack of se-
isness about schoolwork; student
ssures; lack of intellectual ability;
vious religious training or lack of
or a training so rigid as to arouse
stance; lack of security.
The opinion was expressed that
main student barrier was the high school student's feeling that he "knew it all"; in other words, to him it is "old stuff." Experience would indicate that a knowledge of religion that is practical is actually a big problem, due perhaps to the failure to see religion as a way of life. Another barrier was the fact that the teaching of religion is not on a par with other subject areas; there is a tendency to allow for a spasmodic pattern.

It was suggested that the approach that had been customary in previous training was a serious barrier: The student had had a series of propositions presented to him with heavy emphasis on the "must do." As a consequence, the high school freshman had not come to this point with an understanding of his true position as a child of God.

A great barrier is raised by the teacher who fails to teach the individuals in the class and vainly tries to teach "the class." What is really needed is an orientation which begins with the parents. "Individualized" teaching is basic in religion as much as it is in every teaching area. Moreover, regarding attention to the individual student, religion teachers have an obligation to present God as a person. Oftentimes, the teacher, rather than the approach, is the barrier.

Other barriers suggested included the following: lack of motivation and self-activity due to student's passivity; student's failure to see the "sense of expediency" predominant in his other studies; the teacher's letting the materialism and lack of "value-sense" get between him and the student.

The group was directed to consider the type of foundation a ninth grade student already had by nature and upon which we could build. The group considered the positive potential—the psychology of the adolescent —with the following results:

The individual has a head start in that he is a baptized Christian in whom previous teachers have already implanted many good habits and a fair amount of knowledge of the faith. He is a sacred person with an inquiring mind, ready for deeper meanings and new approaches; confused and yet eager for the dramatic; docile for the most part, an idealist who wants the practical as well, ready to appreciate values; a person, mature and yet immature; ready to trust where he finds people who have faith in him; generous, eager for leadership, desirous of activity. aware of his own personality, tending to go along with the mob, yet not wanting to lose his identity.

The consensus of the group seemed to be that this described the potentialities of high school youth—with the exception that the term "aware of himself" might be too strong—and that many of these good basic qualities were deep-seated and must be "dug for."

A request that the group define objectives brought the following as an over-all objective:

Our end product is the person who has a realization of what he is by Baptism, who has a knowledge of his faith, a vision of revealed reality, and has made his commitment to the personal Christ and is eager to grow in the knowledge of Christ and the Christ-life within himself.

The final considerations were based on the questions outlined in the discussion guide on Scripture. While the group participated actively in the discussion, it was apparent that there were differences of opinion on the value of Scripture in the high school religion program and decidedly different ideas about the values in Old Testament approach, with leanings towards the New Testament as the better approach.

In the next workshop session, there was a summary of the points upon which agreement had been reached in the previous sessions. The goal of the high school instruction—the person of faith—was again defined. The final point of the previous day—the possibility of using the Old Testament for the high school religion class—was proposed for further discussion. The teaching of the Old Testament as presenting the over-all view of the people of God, with the message of salvation as a background to the fuller appreciation of Christ, was clarified. There was agreement

upon the fact that the mystery of salvation must not by-pass the Old Testament, but there were differing views on how much time should be devoted to it and where it should be placed.

The question of a testing program in religion for incoming freshman was raised. It was noted that even in the event a test was possible, the school was still left with the problem of how much time to devote to the Covenant theme and how much content to give. One suggestion was covering the story of God's covenant with man in world history.

The next point for consideration was concerned with the life of Christ —How deep? From what source? How? There was ready agreement that high school students should be given an intense study of the life of Christ. The New Testament was the first choice for a source. It should be approached by the Gospel-harmony method rather than chronologically. Students could handle the New Testament.

*Dogma*

A point which moved the group into dogma was the question of apologetics. Should we teach it? What kind of apologetics? There was agreement on not teaching apologetics for apologetics' sake. An apologetics of integration as it occurred in the presentation of dogma or as it evolved from a consideration of a dogma seemed the desirable thing. There was some claim for a brief formal presentation somewhere along the line. The question of the use of apologetics according to the best thinking in religious education seemed to call for further information.

Regarding the problem of whether to teach Church history, there was practically complete agreement that it should be taught, but how it should be taught was a point of difference. Integration with world history was suggested but disputed. The question of teaching Church history so that students saw it as the life story of the Mystical Body made for much difference of opinion as to how well high school students understood the idea and implications for behavior involved in an acceptance of the truth of the Mystical Body. The point was made that there should be a proper sequence in teaching so that the student met Christ as a real person, then Christ in His Mystical Body, and finally Christ living in time in the Church, the Mystical Body. The final question as to whether it was better to give high school students a few dogmas which they would learn well, or the totality of dogmatic truth, raised differences, even though the agreement was general for the totality of dogma.

*Moral*

In reply to Father McCormick's first question—What practical changes do you believe would have to be made in our present instruction to center it more on charity?—the following suggestions were offered: Incorporate moral with dogma in one framework. Let teachers acquire a better understanding of student life. Give more emphasis to charity-orientation in sister formation. A more personal approach by the teacher is needed, less of the attitude of viewing a class as an impersonal aggregate. Give diagnostic testing to find out just what the student does already know and what attitudes, values he has. (This is a necessary prerequisite, no matter what the teacher's attitude of charity might be; he cannot help them unless he knows them.)

Some course-suggestions were to show God's love through the story of creation, redemption, the dogma of grace, etc.; to use Scripture and liturgy; to present the student's moral life as the return of love for love—the response to the Good News, the Glad Tidings. The *positive* aspects of the Commandments should be taught with *clarity*. Parents should be informed about what is being done for and given to their children in religion, so they can do their proper part in the formation of their children. It was suggested that certain good paperbacks, used as supplementary reading, could be read and discussed by both students and parents. Use group activity, kineposium techniques much as possible. Use some type lay apostolate group work for *all*. P vide a sound Retreat program to h towards the realization of the tru learned. Regarding further coope tion with parents, days of recoll tion could be provided, orientated wards the work of spiritual and tellectual formation of their child

*Liturgy*

In answer to the question, "W understanding of the symbolism the liturgy can be given the these various comments, d e a l i with *how* rather than *what*, in g part, were given: Teach basic c cepts about the meaning of sym ism through the literature classes; proach the meaning of the sacram through the meaning of Old Te ment events. Present fact; ther lacking an understanding of sym ism in the way we live. Symbolic has been used successfully in s schools to stimulate interest in s bolism. Teach sacramental princ as basic—we live in a world of s and symbols: traffic lights have s bolic meaning, as do owning a po mower or living in a certain sub Teach sacraments as *unique, e tive* symbols. Bear in mind the b Franciscan idea: "everything *sacr* earth, water, sky, trees, animals, this can help develop a fundame attitude of mind receptive to the preciation of symbols. Stick with stress fundamentals. Bring vestm and other liturgical articles to and explain them. By careful q tioning, draw the meaning of bols out of the class. Do more of "drawing out" with adolescents. the parish church itself as a symbol, the gathering place of people of God.

In reply to the general ques "How teach liturgy?" the follo suggestions were offered: The concept to be conveyed is tha must be *lived*. There is a nee continual commentary on liturg bring ideas home. One suggestio use of the missal: every Friday noon, go over next Sunday's p with the class. The use of a Bre

English, short or otherwise, is extely valuable in conveying the it of liturgy. One school uses t Prime for morning prayers. Anr possibility is to use the Collect he day in class prayer, having one nber of the class read it aloud le the rest add "amen." How to h liturgy to carry over into the al apostolate?—the gradual develent of the meaning of Mystical y, the liturgy, Christ at prayer leading to social charity, were ssed, as well as the fact that *all* aments are social. To get a genu- understanding of the Mass, a and genuine personal attachit to Christ must first be devel-. The Mass is a meaningless cereiy for some, because they do not are not aware of Christ in it, use first of all they are not aware hrist as a real person in their own s. The relation of liturgical apostte to Catholic Action should be rly delineated.

egarding the meaning of the con- "sacraments are actions," it was lled that they involve an *active* ression of faith on the part of the receiving. In all there seems to three active elements involved: Christ as principle agent, 2) the st, or other human instrument, the "active" recipient. Much of writing recently has been coned with clearly emphasizing the element: Christ's activity. The ten ferial Epistles and Gospels e cited as excellent sources of exatory material for developing the t kind of activity in the sacrat of Penance. In regard to nksgiving after Communion," we ld remember that the entire harist is an action of thanksgiv- it does not begin simply after mmunion.

n response to the query, "How get liturgy out of the sanctuary?" the blem of symbolism was stressed. example, in the Easter liturgy, meaning of light and darkness ld help people to see the mean- of darkness: confusion, night, lessness, isolation. Perhaps the act of the psalms on the adolescent likewise has a part to play. Appreciation for them should be developed with careful selection beginning back in the first grade.

In accord with the reminder that the activity implied in Confirmation is social action, and that anything that can be done in school to develop a sense of "community" should be helpful, the following was considered: How should a centrally located high school, drawing students from various parishes, contribute to liturgical formation by having Mass on campus daily? It was agreed as obvious that the school activity in making the Mass available should be ordered to develop mature appreciation of the Mass, which would lead to participation in the liturgical life of the parish. Most of those present seemed to judge that if a central high school had an obligatory Mass it should not be more than three times a week. They seemed to think it good, however, that it should be *available* daily, since transportation and scheduling problems make it difficult to attain the ideal—students attending Mass with Communion in their parish churches before coming to school.

In connection with the above problem, the observation was made that in modern society we probably have to be ready for more work of a diocesan and "inter-parochial" scale than in previous centuries.

The problem of the role of the laity in asking and volunteering for liturgical development in the parish was broached. It seemed agreed that it is a delicate problem, and that underlying it is another knotty problem: developing an understanding in the Church of the true concept of authority and obedience, where Christ's will is communicated to the members of His Body through a hierarchical structure. It was suggested that the teaching of history, especially the history of the Church, would give an opportunity to present the explanation of how God in His providence at times allows humanly fallible instruments to have a part in Church government. An example was given to attempt to indicate the right attitude towards Christ's authority in the Church: St. Ignatius of Loyola and his companions laid heavy stress on obedience to the Holy See at a time when they saw that popes often were not outstanding for holiness in their lives. And they could do this because they saw that their obedience was to Christ in His Vicar, not to any merely human authority.

## College

*Scripture*

Discussion began with a question as to the knowledge of Scripture possessed by incoming college freshmen. There was rather general agreement that for the most part the Catholic student beginning his college career is quite ignorant of the Bible. The discussion revealed a further complication: Catholic college freshmen already have an attitude with which they approach Scripture; they wish to find neat answers about Scripture which they can use in answering objections raised by their non-Catholic friends.

This point naturally led into the question: How should Scripture be presented to Catholic collegians? Granting a certain apologetics value will come from study of the Bible, the participants were agreed that this should not be a governing mentality in approaching Scripture studies. Rather, the riches of the sacred writings should be given in a concrete and living fashion, so as to nourish the students' faith. Presentation of Bible studies, while kept in this essentially religious framework, should be on a scientific basis. Some concern was expressed that such scientific explanation of the Bible texts, their linguistic and cultural background, etc., might degenerate into a spirit of "debunking"; the majority felt that this danger was not intrinsic to the situation, but would be due to poor teaching that was not aware of the true positive value of scientific scriptural research.

As the discussion pursued further the practical questions as to how the study of Scripture could provide for

the precise religious needs of collegians, a division of opinion became evident. Some felt that there is a definite need to present at the beginning of the college course in religion a positive and systematic treatment of the foundations for Catholic belief. Such a course in fundamental theology would embrace the fact and nature of Revelation and inspiration, credentials for the claim of Christ to be God, foundation of the Catholic Church. Others in the group inclined to a less systematic approach that would consist largely in a presentation of the Bible itself. However, it became more and more clear that the two positions differed in emphasis rather than in essentials, since it was seen that a fundamental theology program at the beginning of college could well be combined with a presentation of the Bible itself. In this way, the clarification and integration and "stabilizing" of faith which many college freshmen need could be achieved, and there could also be an enrichment of their personal understanding of the content of their faith.

Could teaching of the Bible suffice by itself as a college program in religious teaching? The general opinion was negative here, yet stress was laid on the advantages of the scriptural approach: its connection with the historical studies pursued by college students, its psychological appeal to the collegian, its ability to remain concrete and realistic. Most of the group felt that a careful presentation of the biblical content should be complemented by a more systematic period of theological instruction; in this latter, the stress would be placed on the dogmatic teachings of the Church and on the application of philosophy to the understanding of revelation.

Mention of utilizing philosophical knowledge raised the question as to the need of philosophical training prior to the study of dogmatic theology. Most felt that such background is necessary and that Catholic collegians should be given, at least in their junior and senior years, a genuine theological education adapted to their precise situation and needs. Opposed to this was a minority opinion that collegians do not have the time or the background for real theology and that the attempt to give them such proves more confusing than helpful.

*Dogma*

This day's workshop discussions began where the previous day had ended: exploring the practical possibilities of teaching real theology to college students. One opinion ventured was that, in view of the lack of time and relative ignorance of the students, it is better to teach them simply the fundamental statements of faith as found in the Church's magisterial teaching. Against this position, the objection was raised that there is a real need to present to the college student his faith as something that is an answer to present-day problems, and that this cannot be accomplished simply by repeating formulations achieved in the past; such presentation of the Church's dogmatic teaching is, obviously, an important part of religious instruction, but it must be complemented by guidance towards intelligent understanding of this teaching. Supporting this view, stress was laid on the fact that there is a good-sized segment of our Catholic college students who are of high intellectual caliber and who are eager for a mature and intelligent spiritual life. They have a need for and a right to genuine theology, so that their faith becomes scientifically grounded and clarified. Since in their later life they will become aware of divergence of theological opinions in the Church and aware also of non-Catholic currents of religious thought, they need to be prepared for an understanding and appraisal of these.

Connected with this discussion on the collegian's ability to absorb real theological training, the participants raised the question whether present college teaching in religion meets the real needs of the students. Some doubt was expressed as to whether college teachers of religion know what the future—or even the present—intellectual life of their students is, what problems, what currents thought, what objections confro them, what interests attract the Mention was made of history of re gions, psychology as it touches re gion, the problem of evil as found contemporary literature, as areas th a college program of theology cann ignore, because of their importan in the present-day thought-world.

One of the important problems the contemporary thought-world, c particularly important in the religio sphere, is that of the nature and o gin of authority; and a large porti of the workshop's discussion on second day was devoted to this qu tion. Attention was drawn to the d ger of tension between the author tive teaching of the Church and educated layman's tendency to su ject any situation, even the religio to critical appraisal. To provide genuine solution to this problem, college student in a Catholic insti tion should be given an intellig explanation of why the Church a supernatural society and bearer o supernatural revelation must be thoritarian; and he should, moreo be taught the way in which authority is to be exercised. Stude should be taught that they are th part of the Church, subject to authority of the bishops, yet play in the Church an important which is proper to them as laym They should be given an explana of obedience as a truly Christian tue, as an exercise of freedom something that orientates them to tivity rather than to passivity in Church.

Throughout the day's discussi the point was made that many of attitudes and outlooks desired in college students, as well as the swer to many of their intellec problems, could perhaps best taught in connection with stud the Bible; e.g., the problem of in connection with the book of

*Moral*

Much of the early part of this discussions turned on the objec to be attained in moral instructio the college student. Almost imm

y the question arose: should both ics and moral theology be taught; uld it not be better to teach just latter, since it deals more fully more directly with the actual ral living of the students? Opin- was quite divided on this ques- n, and this drew attention to what med to be the two principal de- erata in this area. First, there must a process of clarification of moral cepts; the student must learn the as of obligation and the areas of her and more generous Christian ng. To do this adequately, it ms that there must be some clear losophic thinking, whether this be a course in ethics or in a course in philosophy of man. Without such hilosophic approach to the study morality, there seems to be a dan- of vagueness and an inability to e a reasonable explanation of the ristian ethic. However—and this s the second point stressed—the ob- ive of educating Catholic colle- ns is to produce thinking *Chris- s* and not good Stoics. Christian rality is a way of life, concretely tered on the figure of Christ, unded in the Scriptural presenta- n of the nature of sanctity, rooted the sacramental life from which istian asceticism takes form and ming. It was felt that the college rse should in some appropriate bring the student to confront n genuine honesty the implica- s of his Christian vocation.

here was general agreement that -thinking of the approach to moral ruction is in order, and that the of charity in the Christian life is the key to this re-thinking. However, such a re-explanation of the moral life in terms of the fundamental obligation of charity would have to be done carefully, so that it does not degenerate into a vague, sentimental approach to moral behavior.

The practical question was raised: Why is there not more "carry-over" of moral instruction into correct moral behavior? In answer, a number of points were mentioned. Christ as a model and ideal of behavior is not made personal to the student. Students taking moral theology do not have an understanding of the life of sanctifying grace, so they do not understand the intrinsic evil of sin as destructive of life and personality. Too often moral principles are taught abstractly and without being related to the concrete present-day problems of moral living. Training in morality cannot be the exclusive function of the ethics or moral theology teacher; the entire college faculty should be better grounded in moral theology so as to explain clearly the moral issues involved in their respective disciplines.

*Liturgy*

General agreement was immediately reached on the need and desirability of more thorough and more deeply intelligent liturgical training of Catholic collegians. But how this is to be achieved by the college raised the whole question of the precise function of Catholic education relative to Catholic living: What should the school do, what should the home do, what should the parish do? It was not difficult to see that the focal role in liturgical training must be played by the parish. Yet, there seemed to the participants that there is a definite role, even though not yet clearly defined, that the Catholic college can and must play.

Deep liturgical life is dependent upon correct and profound understanding of the nature of sacrifice, especially as found in the Christian context. Then, too, educated Catholics should have a knowledge of the organic and historical development of the liturgy. Finally, much of the understanding of liturgical actions and texts is conditioned by an understanding, or lack of understanding, of the Bible. All of these seem to be functions that the Catholic college can and should play in liturgical formation.

Moreover, Catholic collegians should be provided with the opportunity to participate in a vital liturgy during their stay in college. The point was made that the care for liturgy and encouragement to participate intelligently in it is often left up to co-curricular activities such as Sodality or Y.C.S.; however, it is not clear that such should be the case, because there is a definite instructional role played by the liturgy, a role that is the continuation and culmination of the remainder of the college theological formation. Some favored a regular course in the liturgy as a partial answer to this, but many felt that an exploitation of the already existent liturgical functions by intelligent commentary and carefully prepared participation might provide a more valid answer.


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# DIALOGUE

*The two-part article on the Catholic writer, by Thomas P. Coffey, which appeared in our December-January and February-March issues, aroused considerable comment. It also aroused comment when it appeared, substantially unchanged, in a recent issue of the "Saturday Review of Literature." Here we present two reactions to Mr. Coffey's remarks; the first is by Mr. Michael Novak, a seminarian at Holy Cross College in Washington, D.C., whose writing has appeared previously in "Perspectives" and "Commonweal," and the second is by John McCudden, managing editor of "Perspectives."*

Mr. Thomas Coffey's indictment of American Catholic writing cuts deep. It does not, for all that, seem to contradict facts. Its weakness is that it does not deal in facts: especially in specific trends that already determine the future.

In criticism of Mr. Coffey, it seems necessary to examine more carefully the ground his large strokes have swept. He calls attention to cultural difficulties, to misuse of ecclesiastical approbation, and to book review attitudes that both indicate and abet an uncreative climate. He ranks most American Catholic writing rather as decorative than significant, as "writing for writing's sake" than as engaged in the contemporary person's search for himself. The exact measuring of these indictments does not concern us here. Although Mr. Coffey's tone in treating them is highly charged, the general validity of his accusations is attested by Mr. O'Dea, Father Weigel, Father Ong, and others writing on related aspects of the American Catholic scene.

What is important is to begin the creative-cultural effort that will even in discussing past failures begin to rectify them. Mr. Coffey has fired the salvoes that raze the trees and rock the emplacements. It is time for the landings and the advances.

## The Catholic Writer

Some of these assaults have been made. The emergence of *The Critic* from *Books on Trial* was a healthy step; *Jubilee* is another. Donald McDonald's reporting on the Fund for the Republic's conference, "Religion and the Free Society," was good enough to be used by the Fund as a pamphlet, after appearing in the *Davenport Messenger*. These efforts (except the last) and others like them, suffer one chief defect: they are still within the ghetto group. Without the pruning and trial by fire that comes from deadly serious competition, not much of value grows. Even our debates on American Catholic intellectual life, while necessarily our own and among ourselves at first, will only really thrive when non-Catholics enter them.

In our universities rarely is there present a living proponent of views that are anti-Catholic or even stringently critical of Catholic practice. In our books, there is little that sophisticated non-Catholics have not heard and refuted; but we have seldom heard their refutations face to face. Straw men, formulas, words, as Mr. Coffey has said, and as our students have more or less consciously experienced, are our daily meat. Catholic education can be a bore. Someone has quipped that "Catholic education covers all the ground without ever touching it."

Yet nothing is wrong with the American Catholic writing scene that sharp contradiction and combat won't cure. Let youth sense a battle and their mettle will be stirred. The protective atmosphere of the Catholic school kills the spirit. We seem afraid to let our students think their way through error. Our classes are far too artificial and predictable. I have often wondered what Bertrand Russell, or Albert Schweitzer, or Barth, or Sartre, or other living "adversaries" would say if they sat in on some of our classes. How they would scorn our treatment of themselves!

But it is not only our lack of li contradiction that makes us wea is also our lack of holiness. Fa seldom do we meet in one an that challenging purity of God's ence, humbling us and makin contrite and breaking our spirit. treat masters too often tell us "n be too introspective," and "not t morbid in our self-knowledge." H our lives, whether "conservativ "liberal," are shallow, and kept low by mutual conspiracy. On one hand, we are resigned to ca mediocrity a normal state. On other, we are pledged to being a and up-to-date, but not out of a religious spirit.

Thus, two instructors in d contradiction from without an comfortable self-knowledge w are lacking to us. No wonder the humanly humiliating ( bearing) discoveries of psychiat the religious experience of the trite and the broken spirit are d lands for us. We are true neith modern progress nor to our own gious tradition. We are baptize to the sacraments, receive a Ca education, are modestly righ The most frightening power we is to give ourselves so easily the of *Catholic,* which may or ma be deserved. Unchallenged without, unchallenged from w we deceive ourselves into an eff smooth course of life which the point of living.

So much, equivalently, Mr. C has said. There are some deta add. We must distinguish, I b the unsophisticated Catholic the few but increasingly mor merous sophisticated Catholics parents of many a university-t Catholic are quite "scandalize many of his outspokennesses new-fangled religious convi (Some grandparents still ca over their feeling of heresy Pius XII's changes in the Euch fast.) For the unsophisticate books and learned appearance example, Bishop Sheen are i able; the dramatic technique clever sentences are for them a needed restoration of confide

tholic intellectual competence. hop Sheen, it seems, chooses to ch these many rather than devote talents more specially to the more histicated. The point is that there several Catholic audiences, and writer must choose his level. Mr. ffey did not advert to this division d this explains, I believe, the frustion he feels at the predominantly level of Catholic comment.

Mr. Coffey's comments are telling, wever, even against Catholic comnt on the more sophisticated level. *bilee* and *The Critic* have been ated for the increasingly numers educated Catholics; *America* is bably their stand-by; *The Commweal,* perhaps, begins to indicate ll another division. The general ne of these journals is, though inlectually respectable (and, as in *bilee,* often artistically excellent), her "predictable" to use Mr. Cof's word. Letters to the editor often w how the unsophisticated (interingly enough, often clerics) are allenged by what seems to them uble talk," "socialism," "barbaric ," or even "fellow-traveling." On other hand, too often the sophisated letters are congratulatory, or ncerned with detail. Rarely is ere fundamental disagreement. *The mmonweal,* it seems, manages to intain the most significant philbphical or interpretative differences opinion, and to be capable of inducing ideas well before they hit text-page stage. But probably *The mmonweal* also suffers from too lady a list of contributors who are borne along by the same leading rrents on the Catholic scene. Callg attention to this noticeable lack protest among the sophisticated uld mark the beginning, let us pe, of a new and creative division. It is not, of course, new ideas for sake of new ideas that are desire, nor fundamental disagreement the sake of disagreement. But so en all sides agree that our civilizan needs a fundamental reconstrucn; so seldom is our thinking fundantally at odds with our civilzation. lightened Catholic opinion is alst as drearily the same as secular liberal opinion. And sometimes what differences do exist seem rather due to petulant non-conformity or to somewhat un-critical admiration for romantic French Catholic intellectual movements, than to thoughtful consideration of the American scene.

Great service can be rendered by introducing fresh currents of thought into the placid American stream—the existentialist religious movement in Europe is too little known in American universities, Catholic or secular. Similarly, research on Africa and Asia and South America—the lands of the missions, after all—would greatly re-vitalize our political and social grasp on modern reality. Thirdly, the modern Scriptural advances, and studies in the Fathers and in the history of Church and State, Church and economics, and the like, are strikingly upsetting to glib statements about "the Christian tradition" and "our Christian heritage."

Finally, there is the long-range key to our difficulty. It lies not with our youth, nor with our publishing companies, nor with our reading public: a big market for Catholic writing lies waiting, we are told. Market or no, God knows the experience of the twentieth century awaits interpreters. We have no right to expect great novelists, poets, spiritual writers, philosophers, or critics; these are God's gift. Mr. Coffey has suggested that we can contribute a more favorable atmosphere, so that, failing geniuses, at least a goodly number of keen minds and trained sensibilities and quick imaginations will increasingly grace our schools. At least the general level of our humanness and holiness can keep increasing; at least our corporate life may become more lively. The long-range key to this growth, it seems, would be more diversified attention to the education of the clergy and the training of religious.

The effect of religious teachers on Mary McCarthy, James Joyce, James Farrell, Eugene O'Neill and others has perhaps been overly commented on. So many schools, so many presses, all the ecclesiastical censorships and approvals, are in the hands of priests or religious. The more human and holy these men and women are, the most glorious is the public image of the Church. St. John Chrysostom's *On the Priesthood* could scarcely be more emphatic on this point, or more critical of the practices of his age. What are the practices of our age? In the light of Scripture, the Fathers, and Church history, competent men should evaluate these practices more or less closely. Of course, Scripture and the Fathers are not easily applied to seminaries, for as we now know them, they came late in Church history. Hence, historians, social and cultural analysts, students of educational practices, and many others, would be able to help. The lines of seminary curricula, for example, are perhaps what educationalists would style "neo-classic" and perhaps "nominalistic," following in the wake of the scholastic logicians and the Cartesian side of the Renaissance. The seminary text books of the last generation, so often by Italian and Spanish scholars (or Germans like Prummer and Nolden, in the Latin tradition), are precisely those most solidly rooted in late scholasticism (*not* in St. Thomas), least affected by modern realities (even by important historical researches into their own sources), and least adequate in their philosophical underpinnings.

Again, the tradition of seminary discipline grew up during the cultural disequilibriums of Jansenism, Quietism, and the reaction against Luther and Calvin. Sermon writers made attempts to ground the seminary rule in monasticism; but by the time of Trent and the founding of the seminaries, the monastic spirit of Scriptural readings and contemplative prayer was hardly at its purest; nor could parish prests and modern teachers ever be trained wholly like monks. The influence of St. Ignatius and Jesuit militarism and, indeed, the baroque exaggerations of humanism and the cultural breakdown continue also to have their echo in the seminary. Much more could be said, and is being said by Church historians like Dom LeClerq. Suffice it to note that the closed environment of the seminary is in our time feeling the

strain of modernity, and finding in its examination of its own traditions a contingency and uncertainty that once went unnoticed and sacrosanct.

Too little criticism from outside enter the seminary. Ideas, books, currents of sensibility and thought do not live there *responsibly* enough. The Holy Fathers who have championed the liturgical, scriptural, and Thomist revivals, and more recently the Instruction *Sedes Sapientiae,* have helped bring about the present pressures within the seminary. New literature courses, sociology, political science, economics, physics, psychiatry, are going far to broaden the training of the cleric. However, Mr. Coffey's strictures still hold. Too little dialogue with Protestants or secular liberals, too little real thought and honest human responsibility are challenged in the seminary, as also in the rest of American Catholic life. Here, it seems, lie the long-term roots of the problem Mr. Coffey has discussed.

Publishers could help a great deal by special programs to aid seminary and convent libraries. Distinguished editors might select a basic modern library—of spiritual, literary, and intellectual classics—designed especially for rounding out the education of seminarian, brother, and nun. Some colleges might be able to establish seminars in which religious and clerics meet with students in other fields, to discuss the differing points of view of layman and cleric even on religious problems. The practical steps do not matter so much, as long as on all sides there are increased holiness, spontaneity, and understanding.

On a more short-term basis, other measures can be taken, especially to encourage fiction. Unless *Sign, The Ave Maria,* and the few other publishers of fiction are willing to print impressionist and otherwise sophisticated experimental fiction—whether their audiences like it at first or not—it is hard to see where on the Catholic scene the young writer can turn for a start. The young writer's first attempts are bound to smack of the classroom, and be self-conscious and unmellowed; if editors want new fiction, they are going to have to put up with a certain amount of this. Somebody has to do the sponsoring. Secondly, a special magazine like *Discovery,* an annual, say, might also be an incentive to young professors, students, and young people of all sorts. On the college level, more ambitious projects could be set before those of some talent—a novel, a full-length play. To attempt the big projects is already to begin shooting for the stars. Bigger and bigger dreams, not tidier and tidier paragraphs are the young writer's need. For no one is so serious about the discipline of his craft as the young writer, and he'll learn the tidiness too.

A big and unfaced problem on the Catholic fiction scene is sex. Until the young writer can find himself on the sources and the usages of sexual imagery, he won't be writing surely and with suppleness. Freud and his critics have meant a great deal to creative literature, for their insights have given the artist a certainty and firmness in his use of dream and imagery and motivation. Granted that, because of Freud and advertising and fashions, our age is perhaps overly conscious of sex—a consciousness only heightened by the silence of the last century—still, sex is for all this only the more obvious a problem for the writer. The young writer is encountering the battles of youth within himself, as well as the indulgence of his own culture; signs of his conflict are apparent, I believe, in the literary publications of the colleges—where such signs get past the censors. Catholic audiences and Catholic editors are going to have to encourage more frankness, mature discussion, and at the same time artistic discipline in the use of sexual themes, overtones, and imagery. The more they do so, the less rebellious and over- emphasized will be the usages of the young artist; artistic balance and restraint will be easier for him. Until the writer can enter this ground, he is being kept from one of the dramas of human life and, besides, from one of the sources of much artistic symbolization.

Again, the dearth of educated in terest in religion among our cont poraries is a misfortune. Their c ments on God—George F. Kenn Archibald MacLeish, and oth have made reecnt ones—are far m spiritual than Catholics usually g "secularism" credit for; but the mosphere is not sufficiently criti by a long shot. Every time the wo "God," "eternity," "evil," "rede tion," "atonement," "resignation," used, a long history of most ac usage is evoked, but most sect users seem quite oblivious of m of it. Mr. MacLeish's *J.B.* sho have got searching religious critici both favorable and not, but the g eral educated public never seem have sharpened or self-examined idea of God.

Finally, nothing will so help Ar ican Catholic writers as a vigo exchange among a number of cri spirits. Good writing has a habi growing in "schools"—in groups self-conscious, mutually critical appreciative young writers. Five six together do not need a "crea atmosphere"; they make their o They need an organ or a favor editor, and they need much writ They need an open eye for you men they can call to join them. T need a thick skin to withstand opposition they are going to They can do the rest, in God's g measure, with their native pass imagination, and intelligence. Coffey has written recently in *Catholic World* of the vigorous C ter-Belloc witness of a generation That kind of witness is prob unique. But to re-create some witness, different and no doubt delightful, it is only necessary some young Americans to begi is necessary that they think and at the highest pitch of which are capable, and then write n and with courage. Companions gather, if what they do is worth talent and their heart.

MICHAEL NOV

efore a reaction to Mr. Coffey, a tion to Mr. Novak. He says that erican Catholic literature needs rp contradiction"; I wish that he supplied some, especially in a col- n headed "Dialogue." Dialogue, ly, requires a certain amount of tradiction, but Mr. Novak's con- n seems to be to corroborate. At , I found his remarks closer to subject—the American Catholic ter—than those of Mr. Coffey.

The latter, I thought, was con- ned with the religious mentality American Catholics (and in this ect said nothing that has not n said several times now by Ong, igel, etc.), but not at all with ir literature. He condemns this lit- ure, of course, but without men- ing a single work or writer and hout explaining precisely how this ntality, and nothing else, is direct- esponsible for the literary situa- he deplores. The poorness of the rd is apparently self-evident, and ause also.

Mr. Coffey does talk a good deal ut "literature" and here I found unnecessarily absolute. There it seems, two kinds of literature him: good and bad. No grada- s of goodness and badness, just ature that is literature and stuff betrays God, man, and the uni- e. His view of the literary call- strikes me as being what many its critics say Christianity is: a tion so demanding that no one live up to it. This view is in- able, of course, when a particular vity of man is described, at any ment of its exercise, as a confronta- of the person with the universe, tal response to reality, a complete gement with the real, etc. This hod is a popular one today and be extended to almost any of 's activities—literature, religion, , and eventually, no doubt, stock- ing and credit management. My question is whether the method justice to that much-abused , reality.

would like to settle for a little unearthly conception of the writ- er's vocation; one in which he was allowed (but not given encouragement for) lapses of intelligence and dedication and in which he did not have to represent the world's last hope for moral progress. In short, I would like my writers a little less like God and more like men.

I am not disputing the accuracy of Mr. Coffey's analysis of the American Catholic's religious mentality; I am just saying that such an analysis is 1) not equivalent to an analysis of the American Catholic literary problem and 2) that literary problems are obscured when not talked about in a literary way.

JOHN MCCUDDEN

# BOOKS

## Integrating Science and Religion

**SCIENCE, RELIGION AND CHRISTIANITY, by Hans Urs von Balthasar, translated by Hilda C. Graef, Newman, 155 pp. $3.50.**

It is difficult for a publisher to be courageous in modern day America. The financial risk of publishing a quality book is one not easily or frequently taken. That it is taken these days, with increasing frequency it seems, merits a salute from all serious readers.

Such a salute must be extended to the Newman Press for bringing to the American public the first translation from the works of a remarkable thinker, Hans Urs von Balthasar. Father Urs von Balthasar is clearly to be counted among the elite who are seriously convinced that Christianity has some significance for the modern world and is admirably equipped to illustrate that significance. The title of this work, while not an entirely satisfactory one (a literal translation of the original title would be more like "The Relevance of God for Modern Times"), broadly suggests its contents. The book falls into two parts: "Science and Religion" and "Religion and Christianity."

Father Urs von Balthasar orchestrates the themes of his discussion within the matrix of the long standing science-religion conflict. But he stalwartly refuses to succumb to the controversial, dichotomized treatment that the supposed conflict has so unfortunately generated in modern times. Both religion and science must be integrated into the unified understanding man has always sought of himself and the expressive forms with which he has always attempted to manifest that understanding. "As long as man has been living on earth," the author writes, "there has been spirit, and thus knowledge and 'scholarship,' hence also culture and technical achievement. . . . There is thus through all historical changes a permanently fixed plan of human existence, a perennial humanity." And again: "It is possible to trace in earlier epochs all the characteristic elements of the contemporary interpretation of the world. Man has always been taken to be the epitome of the world, and especially of those realms of nature that are below him. And it has always been known that he could be this epitome not merely by summarizing the world, but by transcending it, by being spirit. This transcendence has always been understood as a capacity for the absolute, an openness to being as such, and, lastly, as having 'an ear for God.' Hence, the modern world-interpretation and philosophy do not leave the boundary of the great tradition; rather, they are a variation of the perennial theme."

Man has always known that his mind possesses the key to the meaning of things; by directing the light of intelligence upon the world about him meaning can be apprehended. As the author states it, "in the meeting between man and things the latter answer in proportion as man opens and surrenders himself; there is no other, less exacting way of creating truth, today less than ever." This view is rooted in man's dual nature: because he is corporeal he is solidary with the cosmos and because he is spirit he is open to God, to the realm of spiritual values. Truth and meaning are always the resultant articulation of mind meeting matter. Yet we must hasten to add that the coincidence of mind and matter is not an equal one. Mind must always dominate matter, while retaining an inner relationship to it.

Father Urs von Balthasar, it seems to me, rightly criticizes certain philosophies of the past for not having established the proper relationship between mind and matter. Thus medieval scholasticism did not articulate the categories of encounter between mind and matter with sufficient balance. It might be said, although the author does not say it explicitly, that matter was given an exaggerated importance. On the other hand, idealism failed also, but for different reasons; and here the exaggeration was obviously in favor of the mind: the encounter of the abstract ego, the objective and absolute spirit with itself. The author believes that the present anthropological cast of thinking will permit a new level of achievement, a new harmony between science and religion, indeed greater harmony between all of man's symbolic expressions whether in language, art, science, religion, or the state. Man is no longer generally seen as a materialistic or evolutionary phantom, but as a concrete human being, the individual person within the community. The author cites the powerful work of Martin Buber as advancing this dialogic idea of man. He also finds parallels in thinkers of such varied persuasions as Mounier, Marcel, Emil Brunner, Scheler, Jaspers, and many others.

There is a further consequence of this new vision of man in the world, of the change in human consciousness: Natural religion, in any form, will no longer do. The case for religion, man's answer to God, must be resolved at a deep, invisible level of commitment. In a central passage, Father Urs von Balthasar develops this point:

> The God who confronts modern man can no longer be confused with gods and demons of nature. Man is a responsible spirit, hence God can only be the eternal Spirit who holds him responsible, and who is the Word demanding an answer. To this God man can only say wholly yes or no, he can no longer dally with him. Further, man as man, that is equally immediately as an individual and in community, is a responsible, adult spirit; he can no longer shelter behind a few leading personalities who are responsible for religion (cf. Dostoievsky's Grand Inquisitor), while himself behaving as an irresponsible kind of animal that just follows the herd. . . . The freedom of decision has touched the heart: the "Yes" or "No" is no longer spoken in secondary regions, while the central region is occupied by a general and natural form of religion. The discussion takes place in the very center, where we can no longer even distinguish between what is private and what is public. This is so uncomfortable that mankind would prefer any other and earlier solution; yet there is no way back. . . . Man has attained a new stage of his religious consciousness. In the age of cosmology he understood himself essentially as a "nature" with its natural ambitions, needs and desires. Then he inferred God from the character of his capacities and "tendrils" which were natural, even though open to the infinite. Yet there lurked a suspicion, that could never be wholly silenced, that the god who was thus visualized and desired had, after all, to correspond to the measure of the human mand for happiness, truth or l This is no longer the case; tho this does not mean that the nat aspect of the creature is being nied. It is there, but it does not ticipate the ultimate fact, whic freedom. Hence the cosmos ca longer be understood so comple without a break as the Fathers the Schoolmen, following Plotin saw it; that is as an effulgenc the divine sun of grace (the g is by naure diffusive of itself). *day it is marked far more profou ly by the abysmal incomprehe bility of the divine decision ari from infinite freedom."* (Emph added.)

This brings us to the specific gious problem of modern times, w the author develops powerfully frighteningly in the second pa his book. I have no hesitation in ing that it is as perceptive as any gious writing of our times. An the expression "religious writin mean writing profoundly engage the dialectic of change and pe nence. In our tragic age there are prevailing intellectual attitudes: ing is worthwhile except man an ultimately man is not worthwhile cause great structural changes ar ing place in the human spirit t God must be interpreted anew. author writes: "Thus the conte rary concept of God, too, has a which the Christian ought to r nize and in which he ought t press himself. And he should d not only from without, diplomat and apologetically, but from wi as a child of the age who shar situation, its needs and abund and who yet knows how to draw the treasure of God's revelatio trusted to him 'new things an By interpreting them rightly h help both himself and his time.

Father Urs von Balthasar sk the spiritual physiognomy o times in terms of the unknow (both hidden and transcen man's consciousness of being his intense commitments, his lion, and his awareness of bein

wandering through a Hades. These remarkable pages, drawing heavy upon the evidence furnished by odern writers and projecting it toards a transcendent plane of meangfulness. This is the challenge the odern Christian faces: to meet odern man in his historical involvement of the present. It is a challenge ot easily confronted and Christians ot infrequently turn out to be embarrassingly awkward in their atmpts to do so. The author's bafflement with the Christian's inability, perhaps refusal to "discern this me" (Luke 12, 56), to bring a creave touch to the material provided our time, speaks out on every ge. "Before the Christian undertakes to 'manage' this solitary conmporary," he writes, "to improve or en to convert him, he ought first ask himself how he intends to meet m. And, as before, he will ask himself whether this man is perhaps exriencing something that might also suitable for himself, who is so well rsed in love and community; ined, something that may have been eant for him even more particuly. This is an experience which he s quite inexplicably lost."

In a final section entitled "The crament of the Brother," Father rs von Balthasar gives us his posive approach to the new image of an and the new image of God. It a renewed and creative emphasis on love. Perhaps, he says, the New estament prophecy that the charity many will grow cold envisages prely our present time. Love, he conues, is the obvious substance of e new dispensation, it clearly means oing forth to those outside, those o love not, to the lost brother, to e enemy." The man who is most t, farthest away, is our neighbor. he sacrament of the brother is "disnsed in daily life, not in the urch; in conversation, not during a mon. It is administered not in yer and meditation, but in situans where prayer shows that it is nuine and where meditation results the apostolate. There it will be ded whether I have really heard God's word in my prayer, whether I have received his Body and Blood in church effectively."

*Science, Religion and Christianity* is, in the strictest sense of the word, a shattering book. It peels away the incrustations of pharisaism and legalism that ever paralyze the Christian message, and it does so with powerful intellectual insight and deep spiritual vision. Readers will likely find themselves going over many pasages more than once. It is that kind of book.

The translation, incidentally, is quite adequate; it must have been very difficult to transpose Father Urs von Balthasar's complex German into the English idiom.

BERNARD MURCHLAND

## Theology In The University

**RELIGION AND THE STATE UNIVERSITY, edited by Erich A. Walter, University of Michigan Press, 321 pp., $6.50.**

*Religion and the State University* consists of a score of essays written by distinguished educators in an attempt to describe and define the place of religion in the American state-supported university. All contributors agree that it is both impossible and undesirable to exclude a consideration of religion from the state university campus.

Paul G. Kauper, in an important essay, "Law and Public Opinion," reaches a conclusion that has much to do with the relevance of the remainder of the book; namely, that the separation principle as expounded by Jefferson in no way prevents the state university from offering courses in religion. Granted the absence of legal barriers, the major problem is the practical one of establishing a program that will reflect the religious pluralism of the community.

As described by Will Herberg, who shares with Father John C. Murray and Roland H. Bainton the general topic, "The Making of a Pluralistic Society." America is a three-religion country. To be religious is to be religious in one of three ways: as a Protestant, a Catholic, or a Jew. This is not to overlook the presence of secularism in the American community. Historically, secularism has had more influence in shaping the state university than either Christianity or Judaism. The reason for this is that secularism was dominant during the latter part of the nineteenth century when many of the state universities came into being or received their definitive character. This influence was exerted not only on the state university but also on many of the private, older colleges, which in this period abandoned their church connections and transformed themselves into secular institutions. The university became neutral, having nothing to do with religion. Christianity was replaced by the secularist's pseudo-religion, usually some brand of naturalism or positivism.

Recently, however, the philosophies of secularism have been losing their hold on the contemporary mind and the secularist is beginning to be exposed for what he is, a quasi-theologian who has imposed his ideological commitments upon the university. In view of this, comments Herberg, it is hard to find ground on which the man of faith can be denied his demand that he be given the same rights and privileges in the academy as the secularist.

Father Murray likewise insists that the university has no right to ignore the religious commitments of its students. As things are now, the university, in effect, demands that its students, for the space of four years, become "scientific naturalists within the university, whatever else they, somewhat schizophrenically, may choose to be outside of its walls." The major issue, as Father Murray sees it, is the student's freedom to learn—even to learn religion.

Regarding the practical mechanism of translating this freedom into a reality, Father Murray proposes that religion departments be established which will represent the major historical faiths. He warns that it is not, and cannot be, the function of the university to reduce modern religious pluralism to unity by offering a common denominator program of instruction. Further, if instruction is to be adequate, each of the major religious positions should be expounded and defended by a person who holds it, and who therefore is able to make the case for it most competently.

Roland H. Bainton, who approaches the topic of religious pluralism and its bearing upon the state university from "a Protestant view," expresses some misgivings about the place of Catholic theology in the state university, or any university. "Catholic theology," he writes, "could be taught, but only by declaring itself to be at variance with some, or at least an aspect, of some other disciplines." He feels that the dogmatism of Catholicism hardly squares with the spirit of free enquiry characteristic of the university. There will always be conflict, he fears, where truth is regarded as a deposit rather than as the result of a quest.

In Professor Bainton's view, religious differences are too great to permit in the near future the organization of joint departments of religion in our state universities. Further, any theological instruction runs the risk of falling into a kind of proselytizing, and in the state university this is clearly a compromise of the principle of separation of church and state.

Helen C. White, in a perceptive essay, recognizes that religion is necessary to any understanding of literature, painting, or music. She goes on to discuss some of the practical problems related to the staffing of a religion department and suggests ways in which the university and religious bodies may cooperate.

Theodore M. Greene in a discussion of religion and the humanities offers several suggestions. One is that the undergraduate be introduced first to his own great religious tradition, that is, the Judeo-Christian tradition. Later he should be permitted to avail himself of courses in the history and psychology of religion. And finally he should be encouraged to relate his theological training to the realms of art and literature. With Father Murray, Professor Greene thinks that the university should in its religion department secure the services of professors who are committed to the theology they are teaching, but who are able to maintain the objective approach desirable of the university professor.

Further essays in this substantial book define the relation of religion to the natural and social sciences, and discuss various problems related to religious centers and student counseling. In a concluding statement, William Frankena takes exception to some of the theses presented, but he concludes that secularism should make way for a neutrality that would give the religious-minded equal rights.

As the above testifies, the present volume is a high level effort to deal with an important problem. That the difficulties which the problem presents are not insurmountable is attested to by the school of religion at the University of Iowa which has for thirty years offered courses in the three major religions, taught by representatives of those faiths.

Like two recent symposia sponsored by the Fund for the Republic, "Religion and the Free Society" and "Religion and the State," this work well states the case against the secularist's control of education. One significant aspect of *Religion and the State University* is the frequent labeling of the secularist as a theologian in disguise. To exclude theology from the university is obviously to take a theological position. Newman has shown this in his *Idea of a University*. He has further pointed out that where theology is excluded from the curriculum, adjacent sciences will move in to fill the vacuum, and in doing so will discuss by wrong methods subjects they are not competent to deal with. As Newman writes, "If the theologian who dogmatizes on science is wrong, so is the scientist w theologizes by means of astronomy biology."

Though it may well take mo than one generation to change a t dition that is three quarters of a ce tury old, this book provides eviden that thoughtful people are more a more coming to see the need for t ology and are working to restore it its proper place in the university c riculum. As a statement of the ga that have been made and the pr lems that remain, *Religion and State University* is most worth-wh

JUDE P. DOUGHERTY


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# PERSPECTIVES

A MAGAZINE RELATING RELIGION TO OUR TIMES

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Jean Danielou

**The Decline of Traditional Catholicism**
George H. Tavard

**Roundup**

**Books**

# PERSPECTIVES

(Formerly: APOSTOLIC PERSPECTIVES)

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# Perspectives

NO ONE understands anything about modern civilization," Bernanos once wrote, "unless he derstands that it is first of all a universal conspiry against any kind of inward life."

This assessment amounts to a challenge to the ristian mind. And it is a serious one. It is perhaps serious in America as anywhere. For this curious aracteristic of the Church in America must be ted: it is at once very vital and yet tending toard devitalization; outwardly powerful yet not alays generative of interior values and attitudes. In word, Catholics are fearfully menaced by what ight be called the symbols of externalization: an phasis upon statistics, material growth, power ornization, a routinized and static liturgy, an overhelming desire to be "accepted" socially, and so rth.

There is nothing specifically Christian in all of is. Indeed it frequently appears as a blatant retroduction of Pharasaism, the original heresy conmned by Christ Himself. One cannot be too strenus in protesting against these symbols in the mease that they compromise the deeper, more creative ristian values. Gustave Corcao's words to the Secd World Congress for the Lay Apostolate bear peating here: "The greatest scandal of the century to be found in the fact that we are just like everydy else," he says. What he finds horrifying is "the ny the standards of prestige and success—the most ti-Christian standards that can be imagined!—seem govern our behavior as they govern the behavior the rest of the world. What horrifies non-Catholics the way Catholics seem to lack any sense of humle pride in face of the pomp and circumstance of e world, the way they seem so fascinated by all the ual signs and symbols of prestige and power and ready to bow down before them."

It would be a rank form of irresponsibility to imagle that this charge does not apply to Catholics in nerica. It does. And it ought to be a matter of mentary honesty for us to determine the extent of our guilt. The question is really this: how different are we as Christians? To answer this question we must understand what constitutes the specific difference of the Christian. In this matter we can find no more central concept than that of *love*. The Christian, in the totality of his person, bears witness to this unique and transcendent ideal. His role is to be among his brothers — including the most confused, anxiety-torn and lost of his brothers wherever they might be—and to raise his voice in favor of man's intrinsic nobility; to protest against those forces, whether they emanate from society or from the Church itself (as they sometimes do), that threaten the conditions of an authentic, inward spiritual life and make it impossible for man to realize his dignity and his happiness.

We would do well to re-read and meditate upon the Beatitudes (where Christian inwardness is defined most eloquently) or the temptations in the desert (where all false idols of power, prestige and wealth are rejected) or any of the parables in which Christ makes such a delicate and persuasive appeal to our liberty and responsibility. Christianity must never be presented as a vulgar consolation but always as an enhancement of man. It is a vocation to live in an intimate love-relationship with God and thence to exercise His influence in the world in order that the world might become a more perfect image of what a community of God's children should be. The Christian must take a decisive stand against all forms of cheap happiness and easy pleasures and expedient values. He is called to a higher grandeur, a more noble happiness.

Nietzsche was right in indicting all the laziness, fear of effort, lack of character and egoism that passes under the name of a desire for happiness. Only by a strenuous and constantly renewed awareness that love is the central Christian value can we effect any inward transformation of the quality of human experience. And it is an ideal that we ought to be mindful of even when we defect from it.

# God and Existentialism

## Jean Danielou

THE problem of God in philosophy and in contemporary thought is an immense subject. Yet not a subject without importance, for the drama of the modern world does not, as in the past, involve one or another aspect of the Christian faith but involves the general religious attitude that is expressed in different contemporary forms of agnosticism and atheism. I would like to restrict the study of this problem to one of its aspects, that of the existential phenomenology which has been primarily expressed in the French school of these past few years in the philosophical and literary works of such men as Sartre, Merleau-Ponty, Gabriel Marcel, and others.

I would like to take up these specific questions. First, we must ask ourselves if "existential phenomenology" is a system that negates God in such a way that we must say existentialism is necessarily atheistic, or if it is a method capable of leading to different metaphysical positions that will bring some philosophers to atheism and others, like Gabriel Marcel, to an affirmation of Christian faith. Secondly, we must ask, once having cleared the ground, what motives lead a certain number of contemporary existentialists—and I am thinking of Sartre and Merleau-Ponty—to take a negative attitude towards the problem of God. Finally, we must ask if this existential phenomenology can be used or has already been used by Christian thinkers as a means of expression acceptable to Christian thought and capable of furnishing the latter with a new instrument.

### Existentialism as Method and Philosophy

Does existential phenomenology necessarily lead to an atheistic position? I had occasion to ask this question personally of Merleau-Ponty, one of the most important representatives of this school, when I attended a conference with him in Geneva in 1952. He had given a remarkable yet disturbing talk after which, during a public question period, I asked him: "Can there be a Christian existentialism?" This is what he answered:

> To my way of thinking the Pope was right in condemning existentialism [I must confess that I have never heard of such a condemnation—Danielou]. There are many Christians who are interested in existentialism as a method, as a beginning, as a vestibule; but since they are Catholics, it must remain only a vestibule and a beginning, after which they must take up a more classical philosophical position. Now for me this would be the negation of phenomenology and philosophy. Those Christians who go more deeply into existential phenomenology are exceptions, and I am thinking of Gabriel Marcel. There is absolutely no way of speaking of a Christian existentialism. One cannot seriously hold to the contingency of existence and still remain faithful to the *Syllabus*.

This then is the clear position of one of the most eminent contemporary existentialists. He affirms the incompatibility of existentialism and the acceptance of Ch tian dogmas, such as those expressed in the *Syllabus* Merleau-Ponty right in stating this impossibility? To swer this question we must ask ourselves what is exact nature of existential phenomenology.

What characterizes the phenomenological method it has been employed since Husserl and, especially, H degger, and such as it is found in France in Sartre Merleau-Ponty, is a rigorous study of "phenomena," t is to say, the study of appearances. Thus phenomenol is essentially a description of what exists (and it is that makes it "existential"), of existence as it is giv without asking whether or not there may be a dee or ultimate meaning for this existence.

This constitutes the method itself insofar as it method of metaphysical analysis of diverse situati in which men find themselves. But the existentialism Sartre and Merleau-Ponty is more than this. It claim go beyond a mere description of situations in which finds himself and to define the general characteris of being itself; consequently they construct an ontol a total explanation, and arrive at a new conception being. They also affirm that the object of their phil phy, while it cannot be reduced to the described nomena that constitute the appearance, which is only object accessible to us, is nevertheless not someth which is hidden behind the appearance of things. T is to say, existentialism as Sartre and Merleau-Ponty ceive it consists essentially in affirming that there is a lutely nothing other than what we can attain by a *de conscience* of different situations. (The empirical firmation that we see only phenomena, accompanied the metaphysical affirmation that there exist *only* nomena, confuses and is unfaithful to the existen method itself.

Thus there is no other being than that which appe than that which is manifested in contingent exister Nevertheless this being is diversified in its manife tions; it is, in Sartre's thinking, present in the "in its (that is to say, in the "given," as it appears to us in "facticity"), and it is present in the "for itself" (tha to say, in the reaction of our consciousness and our erty to the "given"). But these two aspects, which constitutive of reality, finally turn out to be but two s

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Father Jean Danielou, S.J., first gave this pape Jean-de-Brebeuf College in Montreal last Spring. S sequently, it was published by the college under the t *Le Problem de Dieu et L'Existentialism*. Bernard Mu land, C.S.C., translated the article for *Perspectives*.

an essentially contingent world beyond which there no absolute to be sought. Reality is thus a perpetual eation, absolutely unpredictable, which results from ie reaction of our liberty to the diverse situations with hich it is confronted.

Consequently this kind of existentialism is more than method of describing diverse situations; it is the af-rmation, a properly philosophical one, that phenomena 're the only thing that exist and that nothing else can xist. We see clearly here how Sartre and Merleau-onty pass from a method of description to a metaphys-al pronouncement upon all reality; for what always nstitutes a metaphysics is an affirmation about being self, about the ultimate ground of all things.

This affirmation constitutes in effect a passage from an xistential method, that is to say from a description of xistence in the variety of its aspects, to an existential hilosophy, a new metaphysics. As Jean Wahl has right-remarked in his *History of The Philosophy of Exist-nce*, this school of thought began (with Kierkegaard) a study of existence insofar as it is a concrete "given" apable of being described and ended with a new meta-hysics, which is a metaphysics of contingence, and with ie affirmation of the existence of contingency alone. rom the idea of existence a philosophy of existence was laborated.

## Weaknesses of Atheistic Existentialism

It seems clear that this philosophy of existence goes eyond what a method of existential description justifies. nd thus we come to an important point: It is not the xistential or phenomenological method as such that is ntrary to belief in God or to a knowledge of the abso-te; it is, rather, a certain ontology, a certain meta-hysics which Sartre and Merleau-Ponty have added. We ould do well to ask ourselves if this new ontology that nprisons man in his contingency is not precisely a re-rn to what the first philosophers of existence—and I n thinking of Kierkegaard in particular—tried to get way from. We must ask ourselves if it does not in the d lead us to a positivism and a rationalism against hich Kierkegaard had so strenuously defined his posi-n. Kierkegaard violently affirmed the insufficiency of brute facts" and, contrariwise, attempted to establish, the name of the demands of existence, the meaning ehind things, the meaning of an absolute. Authentic xistentialism is, for example, that of the Russian philoso-her Chestov, who held that the world of contingency here pure experience imprisons us can be transcended. We can say that Sartre and Merleau-Ponty imprison us ew in a world which the first philosophers of existence anted to liberate us from.

We must go still further in our criticism and say that en on the plane of existential description, of the de-ription of man in a situation, objections can be brought ainst Sartre and Merleau-Ponty. The latter, for exam-e, insists at length on what he calls ambiguity: the lyvalence of the soul and the body which are simply two dialectic aspects of the same reality; the polyvalence of good and evil which are not opposed as two contradictory realities, but which are always more or less implicated in each other.

It is certain that the refusal to succumb to abstract analyses is one of the positive values of existential analysis. It justly refuses to project abstract notions upon a complex reality. It is a positive acquisition of the existential method to put us in the presence of certain *totalities*, that is to say of an ensemble of complex attitudes, interlinked with each other, which we must take thus in their totality. But we must note, on the other hand, that one of the most remarkable traits of this method, especially as it was practiced in its beginnings by Husserl and Max Scheler, was to show that certain facets of human experience could not be reduced to each other.

Let us give some examples. In his book on the nature and forms of sympathy, Max Scheler, reacting against certain psychoanalytic and sociological explanations of love, showed that in the various forms of love (emotional, sexual, spiritual, etc.) there are not only differences of degree, but real essences which are radically distinct and which lead us to objects that are radically distinct.

In this way, too, the analyses of an Otto, in *The Holy*, show us that different religions, in which man is in contact with the absolute, contain elements that are absolutely irreducible to, say, group consciousness or emotionalism. That is to say, while reality is ambiguous, there are in human experience elements that cannot be reduced to or confused with each other. Perhaps the merit of phenomenology stops at the descriptive stage; but we can agree that this in itself is a considerable contribution and I personally think that it is one of the essential merits of phenomenology to protest against those intolerable reductions that positivism has so frequently been guilty of in the last century.

In reality, Merleau-Ponty reintroduced a dialectic, the continual transformation of one reality into another, each one evoking its opposite. Now I believe that to re-establish such a dialectic is to re-establish confusion. The Hegelian and Marxist dialectic strikes me as being profoundly and radically vitiated, to the degree that this dialectic rests upon the idea of a certain total homogeneity of different realities in respect to each other; while Kierkegaard's existentialism, which was a reaction against Hegel and the Hegelian dialectic, was precisely an affirmation of a radical distinction of the orders of being (in the Pascalian sense) and of the irreducible nature of the absolute to the various forms of contingent existence.

Another criticism may be leveled against atheistic existentialism: It emphasizes certain situations at the expense of others and identifies phenomenology, insofar as it is a description of existence, with the description of *its own* existence. From this point of view a man like Gabriel Marcel, who is a Christian existentialist, rightly protests against Sartre when the latter gives an exaggerated importance to situations like nausea (that is to say, the disgust which man experiences before the abyss

of his liberty) and when he refuses to admit that hope can constitute an equally valuable existential situation. In reality, the phenomenological method, as such, does not permit us to make value judgments in virtue of which we can emphasize one situation at the expense of another. A phenomenology of faith is just as possible as a phenomenology of atheism. We may consequently say that a confusion has been introduced when atheistic phenomenologists pretend that phenomenology leads necessarily to a justification of atheism, since this atheism is really only the expression of *their* situation in existence.

### The Function of Language

I would like to give another example from the debate I had with Merleau-Ponty. In his talk he explained that the essence of language was to permit us to invent, and what was interesting about language was what could be said in a new and different way—the new combinations to which language could lend itself. In the discussion which followed I remarked that the possibility of new linguistic inventions could be considered one of the values of language, but that the fact of being able to conserve what has already been said and what remains perennially true can also be considered as an essential function of language. The fact, for example, that the words of Plato or Shakespeare have been forever conserved for us—to say nothing of the unique case in which language conserves what Christ has once and for all said—can be considered a more important function of language than the combinations the surrealists can effect by manipulating words in new ways. Merleau-Ponty values the category of invention over the category of tradition. But we can answer him in these terms: invention and tradition are two situations of language which are both perfectly valid and there is no reason to value one of these functions over or in opposition to the other.

One particular consequence of this attitude towards language—a consequence that will have fundamental implications for our judgment on existentialism—concerns our relations with others. The "other," as described by existential phenomenology, is a first fact of the human situation. Man is a being in the world who stands in relationship to others. We can say that this is one of the acquisitions of phenomenology. Certain philosophers seem doomed to omit the personal from their intellectual effort, while phenomenology protects us from this danger. In this respect it is the very contrary of a subjectivism or a solipsism.

However in this relationship to others which is a first fact of existentialism—here I am thinking especially of Sartre—there is the old opposition of subject and object which is precisely what existentialism intended to liberate us from. In the measure that others, in Sartre's opinion, are a part of the "in itself" (that is to say are part of the brute "facticity" of reality which is always an enemy of man), they are objects. Sartre's play *Huis-Clos* is an outstanding example of this attitude because it puts us squarely in the presence of the impossibi of communication with others. "Hell," says Sartre this play, "is others." That is to say, other people c stitute a barrier against which we are constantly thro Sartre thus re-establishes a solitude of the individua the world, a solitude which is not that of a subjec idealism, but one of the opposition of a subject t world which is entirely opaque and impenetrable.

### The Position of Marcel

Now none of this is implied in phenomenological alysis, as such. From the same point of departure, briel Marcel elaborates a philosophy of communica which, for him, is undoubtedly the most important pect of his thought. The initial indetermination marks the relationship between myself and others velops, with Marcel, into a philosophy of inter-subje ity, that is to say of communication between subj for Marcel, this communication is expressive of self-evident existential fact, that is to say the absolu fundamental fact of love. Marcel holds that commun tion with others is the absolute unchallengeable rea it cannot be doubted; and it is the point of depar whence all metaphysics can be elaborated.

It is easy to see how such a metaphysics can b great value for a Christian philosophy as a philosoph justification for a theology of charity. The knowle of faith is a knowledge that takes place in intersub tivity. That is, the knowledge of faith is character by being received through a testimony. This can so times be irritating for the modern mind bent u creating all truth and value by a personal effort. the knowledge of faith makes us understand that at level of the essential truth about existence, that i what concerns knowledge of others and, emine knowledge of God, love and intelligence become in soluble; which means that we necessarily depend u each other for the discovery of truth. It is therefore gether with each other, and only thus, that we gain access to fundamental truth.

There is no reason to think that Sartre's position, w considers others as objects, is a more legitimate a cation of the phenomenological method than Mar position, which considers others as subjects. The positions are two interpretations of a given fact, i pretations which must at the very least be consid equally legitimate.

These remarks lead us to make a radical distinc between the analytic method of existential phenom ogy and the use made of it by some existentialists t to draw negative conclusions concerning the abs We can say that phenomenology as such is a me which is in no way linked to the negation of Goo does not depend on any specific ontology. Thus method it is susceptible to diverse uses. On the hand, there is the use made of it by Sartre, Merl Ponty and others; on the other hand—and this s

me very important to insist upon—there is a Chris-
n existentialism which we find among Catholics like
arcel and Guardini, among Jews like Buber, and
nong Orthodox like Leo Chestov.

## 'hy Are Some Existentialists Atheistic?

We come now to the second part of our inquiry and
k ourselves why it is, if existential phenomenology as
ch does not lead to a denial of God, that some existen-
alists, particularly those we have spoken of, do deny
od. They do so, we must insist, not because they are
istentialists but because of a certain philosophy, a cer-
in metaphysics, which they add to the phenomen-
ogical method itself.

If we examine the works of these men we can see
at their reaction to the problem of God is always the
me. Sartre's position is well known. Essence does not
ecede existence. This means that, for Sartre, the deci-
n of my liberty is absolute at every moment. It is not
mmanded, determined, or regulated by anything; it is
uly absolute possibility and total newness. Man only
ists if he is himself the cause of his existence. Sartre
s clearly stated, in the preface to his work on Des-
rtes, that his own mission has been to transfer to man
hat traditional philosophy attributed to God, namely
eity, or the fact of being self-sufficient.

In like manner we see Merleau-Ponty affirm that the
istence of God hinders man from realizing himself and
kes away all value from his existence. The moment I
n under the eye of God my existence is in some way
nihilated; God substitutes Himself for me. It is there-
re absolutely impossible for God and I to exist simul-
neously. The existence of man can only be built upon
e death of God—and in this respect existentialism re-
ats Nietzsche's famous formula. If God exists I do not
ist; if I exist, God does not exist; the co-existence of
od and man is impossible.

We might note here that these philosophers have put
eir finger on what might be called the fundamental
fficulty of metaphysics, namely, the problem of under-
nding how, if God exists, something can exist outside
Him. We are accustomed to envisaging this problem,
t under the more abstract form I have just given, but
certain of its applications. The most classic of these
the problem of freedom: how, if God is the cause of
erything, has foreseen everything, has determined
erything, can my liberty still exist? Either God is the
urce of all things and then I am an instrument in His
nds; or I am really free, but then we must say that
od is not the source of all that is, since my freedom is
s own cause. This problem will be reflected upon as
ng as there is metaphysics, which is to say as long as
ere are men, and it expresses the most striking aspect
the radical and fundamental difficulty which the ex-
entialists pose.

## he Problem of God

To repeat, the problem is: If God sums up all reality in Himself how can anything exist outside of Him? More concretely, if everything that can exist already exists in God in a much more perfect way, of what interest is my existence, since it can only be a more or less inadequate reproduction of what already super-exists, eternally, in God, in the most perfect way possible? Therefore if God exists, my existence in some sense loses all interest and all excitement; I will never do more than repeat very awkwardly a score that has already been played perfectly.

Parmenides' answer to this problem was that only the one exists and consequently all the rest, the multiple, is an illusion. This answer resolves the problem by denying the world: only God exists; consequently the world does not exist. Indian philosophy, let us note, has pushed this line of thinking to the extreme limit: only God exists; the world is only a dream, an illusion which knowledge will dissipate the day we discover that nothing exists except God.

The nineteenth century resolved the problem in a different way. The idea of progress drew thinkers to attach great importance to becoming and give it a positive value. To these men reality appeared as a perpetual resurgence of creative newness. But this newness would be of no value if all things already eternally existed in God. If there was no creative newness, no creative value in evolution, then progress would never do more than rediscover what had always been known or reproduce what had always existed. The pre-existence of God would void time of all of its creative content.

Modern pantheism reverses the perspective somewhat and considers God not as One who has always existed but as He who does not yet exist. This is another effort to answer our problem: God is becoming, He is in the process of defining Himself, we create God. This is the answer of the idealistic philosophy of Hegel. It is undoubtedly what also gives strength and effectiveness to Marxist philosophy, which applies this kind of thinking to economic evolution and makes of man, especially the worker and the thinker, the demiurge of mankind: Man creates himself in transforming the conditions of his economic life.

To see how deeply this kind of thinking has impregnated the modern mind we must re-read these lines of Rainer Maria Rilke in his *Letters to a Young Poet:* "Why not think that God is He who will come, who from all eternity must come, who is the future, the fruit of a tree of which we are the leaves? Do you not believe that everything that happens is a beginning? Could this not be God's beginning? What meaning would our search have if what we seek already belonged to the past?" These words evoke much sympathy in the modern soul; in the light of them many established convictions might be re-examined. If we transpose Rilke's remarks to another context, it is very true that we await Him who is to come. But Rilke's understanding of this problem leads to the conception of a God who is not yet and who is the progressive creation of time.

It is this problem—and it is important for us to situate it, however briefly, in the history of philosophy to show that the problem posed by modern atheistic existentialism is a serious metaphysical one—which agonizes Sartre and Merleau-Ponty and which is the reason for their atheism. They solve it radically by affirming that the death of God is the condition of man's existence. Man has an essence if what he is is already forseen by another. If we have only to accomplish and realize a destiny which is already determined in advance then our life is totally deprived of interest; it is interesting only to the extent that it is an absolutely unpredictable creation.

I think that Sartre and Merleau-Ponty are right in saying that the existence of God confers upon man's existence an absolutely contingent and secondary character. It is certain that God really exhausts in Himself the fulness of being and that every being comes from Him. It is therefore true—and we ought to assume this—that man possesses nothing of himself and that everything he has is, in effect, received from another. Or rather the only thing he properly possesses is nothingness, for this is the only thing he received, not from God, but from himself. Jacques Riviere recognized this when he said of his sin, "these, at least, are my own." With the lucidity characteristic of him he thus recognized that all he had of good in him came from another and that he had to give thanks for it.

It is precisely this recognition—and here we understand very clearly the position of Sartre and Merleau-Ponty—that man refuses. It supposes in effect a radical conversion, the acceptance of a total depossession, the avowal of an infinite indigence. The problem is fundamental because it implies a fundamental option before existence. But man's passion is to belong to himself and he is reluctant to recognize his total dependence, to receive every moment from another. Thus he denies the existence of God as the only way of preserving his self-sufficiency. Or, in the case where his metaphysical insight is greater, he takes complacency in his sins. I am thinking of a contemporary novelist like Marcel Jouhandeau, who said that he would choose hell, because in this way he could say no to God eternally and could thus affirm himself in his independence and in his autonomy from God.

### Existence in Christian Thought

But is it true, as Sartre and Merleau-Ponty seem to suppose, that if our existence does not belong to us it is therefore without value? If it were true then Christian philosophy, in which to receive existence is the very condition of a created being, would be impossible. However, it does not follow that because existence is received it is illusory. Sartre's criticism would hold against Parmenides or Cenkara. But the Christian idea of creation implies both total dependence of the created being and full responsibility. God confronts man as the protagonist in an authentic dialogue. This leads us, and this is an important consequence of our analysis, to derstand that my existence, from its very origin, i relation. I do not exist except in relation to anot that is to say except insofar as I am loved, insofar a am the term of an act of love. Consequently, from moment I begin to exist there are two; for me to exis precisely to enter into a relationship with God and be loved by Him. Consequently, for me to know existence is for me to recognize that I exist only wit a bond of love and to respond to love with love, grace with gratitude.

Thus a created being is not depossessed of existe but only of self-sufficient existence. He is introdu from the beginning into a cycle of love and it is im sible for him to escape this life of love without escap existence itself. We may ask ourselves whether this v is not the revelation of a human condition that is finitely more admirable that the solitude into wh Sartre and Merleau-Ponty drive man by seeing in hi solitary liberty which has no other source than it thrown into an absurd world and against which it only destroy itself.

### Christian Implications of Existentialism

In asking ourselves whether or not existential p nomenology can have a Christian application it is portant to recall that it is a method which is essenti defined as the description of certain global situations which man finds himself engaged in his relations w the world, with others, and with God. There is th fore no reason why it cannot be applied to specific religious situations, that is to say to those situati which concern man's attitudes in his communicat with God. There is, then, a phenomenology of Ch tian man and of Christian existence which constitu a remarkable means of analyzing situations which specifically those of Christian existence and which constitute by that very fact a considerable enrichm of our religious knowledge.

We might note in this context that existential p nomenology applied to Christian existence resembles mode in which Scripture presents faith. Scripture d not offer a conceptual anlysis of the different dogma the Trinity, the Incarnation, or grace. It shows us r and God in relational situations, in encounter, in logue. The affinity between the biblical method existential analysis ought not be surprising if we re that the first philosophers of existence, a Kierkega or a Chestov, were directly concerned with opposin rationalism that originated in Greece with another sion of reality rooted in faith and expressed in the B We must not forget that in his *Fear and Trembl* Kierkegaard proposed Abraham as the very expressio the Christian philosopher, and in *Athens and Jerusa* Chestov contrasted Job and Socrates, Socrates repres ing the rationalist attitude that ends in a system with conclusions, and Job who, going beyond the limits

ason and despair, affirmed the existence of the impos-
ble and the possibility of salvation.

We might note further examples of the parallel be-
veen biblical analysis and existential phenomenology.
Ve find in Gabriel Marcel some remarkable studies of
istential phenomenology in relation to certain Chris-
n situations. To illuminate the idea of faith, Marcel
escribes man in a situation of captivity which consti-
tes a metaphysical experience; it is from within this
ptivity that he sends forth the cry which constitutes
e first germ of faith, the first prayer—a situation in
hich the possibility of communication with God opens
to him. We may recall, too, Marcel's remarkable
udies on hope and fidelity. We find here insights
hich help us better understand the theological virtues
fundamental attitudes of man before existence, before
od, before time, before others, and which furnish us,
nsequently, with very precious elements for revitaliz-
g some of our methods.

### istential Analysis and Biblical Situations

Another application of existential analysis that con-
rns theology itself is to the manner in which the Bible
esents God to us. And here, I think, we can under-
nd how existential analysis differs from metaphysical
monstration, these two being different modes, com-
ementary but distinct. When we consider the way in
hich God reveals Himself in the Bible we notice that
is is always in a concrete manner. For example the
ble speaks of the "wrath of God," to show us God
ercising a destructive power over certain men or cities.
his might strike us at first as a vulgar anthropor-
rphism and we may be shocked by the expression.
t a deeper analysis shows us that, in reality, God's
ger, if we grasp its meaning, expresses the absolute
compatibility of God with sin and, at the same time,
e absolutely irreducible power in virtue of which
thing can resist Him when He acts. The image, then,
nveys a rich theological meaning but is expressed in
ms of God's concrete behavior. Metaphysics expresses
e same idea in a less concrete, more conceptual way,
defining precisely what God's omnipotence is; the for-
ulation is more rigorous from an intellectual point of
ew, but it cannot match the richness of the religious
pression.

Another example is the expression that speaks of "the
lousy of God." We must note first of all—and in such
stances phenomenological analyses are of capital im-
rtance—that jealousy can mean two different things.
here is a jealousy that results from being impatient in
ing others possess what we ourselves would like to
ssess. This is, in effect, a negative and culpable jeal-
sy. It has, moreover, theological implications; it is en-
untered among the Greek gods, who were "jealous"
hen men acquired too high a stature.

But there is another form of jealousy which refers primarily to nuptial love; it is a passionate expression of that love in which what is given is "jealously" desired and protected. The Bible uses this image when it tells us that God is jealous. To say that God is jealous is to say that He will never permit us to deprive Him of that part of ourselves which He has reserved for Himself and which is adoration; that He refuses to permit us to have any other creature serve as God, as an idol. And thus we come to understand that in reality the jealousy of God is the same thing as monotheism. That is to say, the jealousy of God is an existential expression in the form of a dramatic relation between God and each one of us, of a truth that can be expressed in the same way, more metaphysically, by defining monotheism and saying that there is only one God.

I think this example makes clear how an existential phenomenology presents things: as concrete situations of dramatic relations. This is a mode of expression parallel to metaphysical expression and perfectly legitimate for use among Christian theologians or philosophers. This does not mean to say that phenomenology can substitute for philosophy properly so-called. It is confined in effect to a description of things; it is not capable of pointing out the underlying structure of appearances; but it does constitute a complement, a support, a new discipline which enriches the instruments of thought and intelligence in search of truth, without suppressing other methods that have their own validity.

### Conclusion

From the foregoing I want to draw a brief conclusion. It seems that in respect to existentialism—and the same could be said of the new philosophies of history and the currents of depth psychology—we might get the initial impression that they threaten the traditional thought of the Christian faith. But when we examine these new forms of thought closely, we see, on the one hand, real values which can be assimilated by Christian thought and, on the other, the error often mingled with these values.

I think that this paradox constitutes a general message and a personal challenge, especially at this crucial moment not only in the history of thought but in the history of civilization. The challenge is this: It is certain that we live in a world alive with new ideas—ideas concerning civilization, society, and intellectual life itself. It would be wrong, I thing, for Christians to consider all of this as hostile and dangerous; it also forms a part of God's creation and our task is therefore precisely to confront these realities and make them, not obstacles to our faith in Christ, but the foundations for a world of the future that will also be a great age of faith and Christian civilization.

# The Decline of Traditional Catholicism

George H. Tavard

THERE are many different reactions to the Church. One may be equally impressed by her material wealth or by her material poverty, by her high standards of culture or by her lack of culture, by her political detachment or by her political involvement. For the Church as a social body unites extremes. This is indispensable to her universality. Men range from one extreme to its opposite, and to each human perfection or short-coming there corresponds a facet of the life of the Church in this world.

Among the aspects of her life that are of paramount importance today one should place the balance, in Catholic life, of conviction and of routine. This would deserve to be carefully investigated. To this problem and to its urgency in our day I would like to draw attention. For it may hold a key to much of what is happening to Catholic life, both in Europe and in America.

## I. "Sociological" Catholicism

We may start from a simple, uncontroverted fact: religious convictions create good habits in individuals. Similar habits of many individuals create customs and traditions in the community. Attending Church on Sunday is, first, an act of religious responsibility: Christians who go to Mass do so because they want to share in the Lord's Supper. After a community has acquired the common habit of attending Mass on Sunday, however, this also becomes, besides what it may still mean to individuals, a social gesture. At this point two possibilities lie open. A social gesture may strengthen personal commitment. There will grow a Christian community of which each member is a conscious and free Churchgoer. Yet, the social gesture remaining, the religious substance of it may also tend to fade away. In the former case we live in a truly Christian community and, at the national level, in a Christian nation. In the latter case we only have a nominally Christian community and a nominally Christian nation.

The expression "sociological" Christianity, as used here, denotes the stage in the evolution of religion when religious gestures, like attending Mass on Sunday, have become social habits. Outsiders cannot tell, in this case, whether people follow Mass out of deep-seated convictions or out of social conformity. Worshippers may then be divided into three categories. First, some believe and practice without being dominated by social pressure: they are true believers. Second, some believe and practice largely on account of social pressure, yet they accept the beliefs, unaware that, in so doing, they follow sociological conformity: community and religion have become so united in their mind that they hardly det the difference between them. The nation tends to id tify with the Church; and no true Church-member be opposed to the nation. Third, some maintain the c ward practice of religion, although they are inwar revolted. This revolt may take the form of anti-cleri ism in politics, of agnosticism in philosophy and of difference in religion. To these three categories one r add a fourth, made of people who are in open re against both Church and society.

### Social Gesture or Living Faith?

The phrases "Catholic nations" and "Protestant tions" are in common use. They apply to countries wh Protestantism or Catholicism is dominant and has fluenced the social institutions, the philosophical at sphere and, in a word, the culture and customs of people. In the so-called Catholic countries, Catholic is in danger of becoming, or maybe it already has come, for many persons, a social gesture rather tha living faith. It is a tradition, part of the national itage, and it is respected as such. In the same count there are, or there will be, under-currents of revolt. a social gesture becomes meaningless once it is detac from a living faith. It then necessarily breeds guilt- ings, the perennial ground of rebellion.

It may well happen that the minority Catholicism Protestant or pagan countries is also a "sociologi Catholicism. Catholic practices may be the typical tures of a group within the nation. They may bec through the years, the characteristic mark of a class, as anti-religion may characterize another class. Reli is often the mark of middle classes, while atheism is of proletarians. Catholicism may also be the social ture of a national or racial group in a mixed society for instance, the gesture of the French Canadian Canada or of the Irish in America. Catholicism is identified, within the nation, with a minority gr Social pressure within the group may be all the n powerful as the fight for religion and the fight for tional survival have been historically associated. The vival of the group has helped it to preserve the f and its fight for the faith has helped it to keep its i tity. Again, one may expect, inside of this group, u currents of revolt.

When Catholicism has become a social gesture, not always moribund as a faith. Faith may lose its ity when social pressure keeps people within the ble bounds of the Church. But movements of libera from social pressure may aim at deeper spirituality ra than at agnosticism and revolt. Freedom from social

re may be achieved by rebellion against it, or by ascen-
n above it. The Catholicism of mission territories or
Protestant countries with a scattered Catholic minor-
is, as a rule, not "sociological"; yet it is not always
ore dynamic than the "sociological" Catholicism of other
nds. Old Catholic countries provide good breeding
ound for movements toward deeper spirituality and far-
aching apostolic initiatives. The tradition of a Catholic
st is always an excellent starting-point for spiritual
novation. A nation that is rapidly turning agnostic may,
a reaction to "sociological" Catholicism, hear a call to
w life from the depth of its Catholic tradition. The
st trends in its decaying Catholicism may start a surge
at will renew the spiritual life of the nominally Cath-
ic mass, and from there it may eventually re-christian-
the nation as a whole. Then, presumably, the same
cle will start again. Out of a common faith and a
mmon gesture, religion will again be made into a so-
al requirement. There must follow a loss of substance,
rend to indifference and perhaps a revolt. Many Cath-
c saints have fanned up fire among the embers of a
ing faith; and this had to be done all over again after
few decades.

## II. The European Situation

For a long time now many sections of European so-
ty have been alienated from the Church. There are
tholics among them, but social pressure no longer
shes in the direction of Christian belief, morality or
actices. In some cases social pressure makes it difficult
behave like a Christian. In Communist countries it
nds to outlaw religion. Where it is still alive, religion
es not result from blind obedience or blind conformity
a custom.

The case is not so clear in non-Communist countries.
t it is conventional to say that the Church has "lost"
e working-class. Actually, the working class of Euro-
an industrial society has not been lost to the Church,
nply because, when it was constituted as a class dur-
g the industrial revolution, it grew outside of the areas
here Catholicism was a social gesture and a sociological
enomenon—the aristocracy, the bourgeoisie and the
asantry. A fourth class, the industrial workers, was
en added to these. It could not be fully integrated
o the life of the nation since it did not share the
ical religious gesture that united the other three
sses. It was out of reach of "sociological" Catholicism.
struggle with the possessing classes led it to identify
igion with the bourgeoisie: the religious gesture be-
ne a gesture of alienation, the symbol of its own
dgery.

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Father George Tavard, A.A., Mount Mercy College,
tsburgh, is an outstanding authority on Ecumenism.
e authored *The Catholic Approach to Protestantism, Holy Writ or Holy Church. The Crisis of the Protestant Reformation,* and *Protestantism.*

Meanwhile, another movement took place within the "sociological" Catholicism of the bourgeois classes. Under the impact of the philosophy of the Enlightenment and of the French Revolution, large sections of the bourgeoisie more or less openly revolted against religious gestures. Instead of conforming, they sneered. They sometimes sneered while still conforming. Out of this the "Voltairean" brand of anti-clericalism grew. The gesture of worship, having lost its substance, appeared to be outdated by the gesture of modern philanthropy which was not based on faith but on reason. Resistance to religious conformity was able to wield wide influence over society. From key positions in politics and in the public school systems of several nations, it undermined "sociological" Catholicism as a whole. Instead of remaining the gregarious action of men who are protected by the anonymity of the conforming crowd, the religious gesture tended to become heroic. A day perhaps would come when religion would require the courage to challenge the universal behavior of a class or a nation. A day would come when Catholicism would no longer be a "sociological" tradition at all.

Has this day now arrived?

### Fall-off in Vocations

Some facts seem to suggest that it has indeed arrived in some areas. I will take one example. Before the last war most of the vocations to the French clergy came from rural areas. The peasantry was in fact, except in some more de-christianized regions like Champagne, Poitou or Saintonge, the last stronghold of "sociological" Catholicism. The middle classes (bourgeois) were still largely Catholic. But those who lived their faith in the middle classes knew that they did so in spite of trends that had been active for a long time in their milieu. On the contrary, a whole village that went to Mass together needed to make no gesture of opposition or even of self-assertion. It only followed a pattern of life that had been set centuries ago in that same village. It used farming methods that had been devised long since. When it modernized its tools, it did so because the new tools could be used with the old wisdom. The Church also was part of their life and their patrimony. Out of the piety that religious customs fostered many vocations grew. At the present time, however, all dioceses and all religious Orders in France are undergoing a sharp slump in the number of applicants. A Major Seminary with which I am well acquainted has seen its enrollment go down from 150 to 70 in the last ten years. This partly corresponds to the low birth-rate of the war years (1939-45). It also comes from the fact that the peasantry no longer provides its former proportion of vocations.

This raises a question: is "sociological" Catholicism losing its traditional hold on the peasantry, as it has already lost it on the bourgeoisie? Since it has never dominated the industrial working class, this would spell, at least in most parts of France, the end of "sociological"

Catholicism. Such is, I believe, the case. Through the upheavals of the war, the occupation, the liberation, the anxiety of the post-war time, the instability of the Fourth Republic and the recent revolution of May 13th, 1958, the French peasantry has been shaken out of its old ways and is not able to find its way back to them. Ancestral customs are being broken by the growing industrialization of farming, by the attraction of cities and by the in-roads of tourism. The older restricted village community is giving way. It now lies open to the ways and customs of outsiders. There are instances of this everywhere. "Sociological" Catholicism is breaking down in its last stronghold.

### The End of Sociological Catholicism

Among the workers' proletariat, Catholicism has been replaced by a human hope. Not all workers are Marxist, yet Marxism remains the only philosophy that most of them know. In the middle classes Catholicism still is a vital element even where it has lost its "sociological" hold. This is largely due to the deep-seated individualism of the bourgeoisie: it is not difficult, there, to favor unusual ideas, and therefore it is not heroic to remain Christian even if the major tendency goes toward secularism. The problem is different for the peasantry, which, for centuries has been used to collective rather than individual attitudes and motivations. It is too soon to tell if a complete breakdown of religion will take place, or if, in contact with the dynamic Catholicism of Catholic Action movements, the strongest among the rural populations will change their religious ways by ascension. At any rate, what is now taking place may be a most significant development in the history of the contemporary Church: the end of "sociological" Catholicism.

Looking at the European situation in general, it is clear that the same factors are at work in other countries. What can be seen in France can also strike the eye in Germany and in large sections of Italy and Spain. The general weakening of anti-clericalism as a political force may even be a direct consequence of the waning of "sociological" Catholicism. Anti-clericalism has no strength left once the social pressure pushing people to the Church abates. Anti-clericalism seeks, among other things, to defend the liberty of men to be or not to be religious. When social conformity no longer requires a definite religious attitude, the protest of anti-clericals loses its sting. The political success of Christian Democracy in Germany and Italy may well be related to this. The political wisdom of Catholicism may be used once people are no longer forced to accept it under the weight of social pressure. One should not read this as a success for religion or as the spread of a Catholic political domination. It only means that Catholicism is treated on an equal footing with other philosophies. This could not have happened under the regime of "sociological" Catholicism.

### Loss of Tradition

The question is, what type of religion will follow withering of "sociological" Catholicism. This is all more important as the question is the newer. Ne before, in the history of the old Catholic countries, the problem been brought to the fore. Fortunately, answer already exists. Not all Catholicism is "socio ical." An answer is given, though only a partial one the spiritual renewal that has been taking place some decades now. It is provided in the liturgical m ment, in the catechetical revival, in the biblical m ment, in the lay apostolate, in Catholic Action. purpose is not to analyse these, since it has often b done. It is to show the urgency of the situation. time is not far when we can no longer rely on influence of the past to keep Catholics in the Chu Family life is no longer patterned on what grandpar would have done. Children will not necessarily fo the way of life of their parents. Schools, in the mentality, teach a technique, not a philosophy of The philosophy of life must be each man's pers discovery.

Such a situation is pregnant with danger. When tion is no longer the dominant force of a culture, c threatens. When principles of thinking and ethics no longer what schools teach in the first place, a br down of intellectual life and of public morality is i capable. If the conscious behavioral motivations are outcome, neither of deep-seated convictions, nor o ciological pressure, they can only result from drives of the unconscious. One may then explain the pre ing patterns of behavior by reference to instincts of ual fulfilments or of aggressiveness. The psycholog a man who is no longer actively related to God can be a patho-psychology. The collective unconscious society where this is predominant can only be a plex of complexes. Society is then ripe for juvenile linquency on a large scale and for the breakdow family life, which itself cannot but provoke a dist gration of education.

It is impossible to restore religion directly as a s force when "sociological" Christianity is dying. For cannot stop the march of a sociological law. One only restore religion as the ultimate motivation of personal life. There seems to be only one way of d this. One must emphasize the elements of personal filment that religion, and especially Christianity, o In practice, this means that Catholicism must be sented as the religion of human maturity. The doct of sin and redemption justify depth-psychology and a way out of the dilemma of obscure motivations. M elevation to the supernatural order through the s ments redeems him from the yoke of psychological by raising his humanity above itself. The Cat laity's autonomy in the temporal order must be affir while its participation in the apostolic mission of Church defines its spiritual maturity. Eucharistic wor rightly experienced and understood, displays the

éignty, the "royal priesthood" of Christians. The Word God speaking to man in the Bible reveals an interlationship with God in which we are no longer subct to the breakdown of relationships which is rooted original sin and the consequences of which are exored by modern psychology.

The new Catholic life that is called for when "soological" Catholicism wanes is only a restoration of erennial Catholic elements that "sociological" Catholism drives into the background: personal responsibility stead of social conformity, lay leadership wherever erical leadership can be dispensed with, self-education rough the liturgical and biblical sources of Catholic ety, psychical maturity through sacramental forgiveess and growth. These are precisely the trends of the vakened Catholicism of Europe. It roughly corresponds what is unfortunately and sometimes uncharitably laeled "liberal" Catholicism in this country.

## III. The American Situation

My point of reference so far has been Europe. This normal. Except for the Moslemized lands of the Near ast and of Northern Africa, Catholicism is older in urope than anywhere else. It is natural that its evolun there, both in good and in bad, should be in adance of the Catholicism of other continents. One may onder, however, if American Catholicism should be exected to undergo similar stages of decadence and rewal.

We should first determine our point of departure. What is the state of American Catholicism at the presit day? This is not a matter of producing statistics out Church attendance, income brackets, conversions Catholic schools. The sort of inquiry into the effecveness of the Church that was made by the American stitute of Management in 1956 is utterly irrelevant. or whatever conclusions may be drawn from such ta, key questions remain unanswered. Thus, is Sunay Mass attendance by American Catholics due to sological pressure or to personally acquired and preerved convictions? Is the Catholic minority in the nited States living in the framework of "sociological" atholicism? A final answer to these questions should delayed until the sociology of religious practice in merican parishes is more advanced than it now is. We n only attempt to outline a preliminary answer, which e should be ready to revise should contrary evidence rn up.

The recent and unfinished controversy about Amern Catholic intellectuals seems to show two points. In e first place, American Catholicism in general lives in e hothouse of "sociological" religion; in the second, a owing number of Catholics escape this social pressure "ascension."

### ack of Intellectual Awareness

Those who have pointed out the lack of intellectual from a set of values which exactly correspond to what I have called the awakened Catholicism of Europe. They awareness among Catholics have significantly started have bemoaned the fact that Catholics like to lie hidden in the intellectual shell of their class-room Thomism and to avoid venturing out on the highways and by-ways of modern scholarship. We have not sufficiently tackled the intellectual problems that our non-Catholic contemporaries are, successfully or not, trying to handle. In order to do this, Catholics of an intellectual bent should, like all true scholars, fight and struggle for knowledge. They must experience in their life the anguish of searching and the joy of finding. In other words, they must be intellectually adult. An adult is not a man who knows because he has been told: he knows by experience. He has tried to square his faith and the intellectual world of today; and he has found that many modern intellectual endeavors constitute stepping-stones toward a new understanding of the relevancy of faith.

Objectors have pointed out that American Catholics have reached a high standard of scholarship. They have cited statistics about College attendance, graduations, membership in the professions. But the question was not if Catholics are intelligent or educated or successful in professions that imply a good level of knowledge. It was only if Catholics have acquired, through their years in College and University, the never satisfied thirst for knowledge which is the mark and the doom of intellectuals. The question concerned an existential quest for knowledge, that is, ultimately, for God as the light of the intellect; and the objection relied on sociological categories, thus showing that it had misunderstood the question.

Should we now wonder why the question was not adequately grasped, the answer is obvious. "Sociological" Catholicism has accustomed us to a peculiar way of looking at Catholic life. We have grown used to placing Catholic things above question. Knowing, of course, that individuals are full of shortcomings, we have nevertheless felt that Catholics in general are not: for if they were, the Church herself would bear the blame for it. "Sociological" Catholicism, through a self-defensive reaction, has made us confuse the realm of God's infallible action in His Church, and that of man's imperfect response. If the achievements of Catholics in intellectual fields are second-rate, the blame falls on those of them who have enjoyed abilities and opportunities, and yet have misused the first and missed the second. It fastens neither on the Church as a whole nor on the hierarchy. Here again, the reactions of many have been influenced by a fear of divisiveness, which itself arises from a subtle and largely unconscious sociological pressure. Yet the fact that the question of Catholic intellectuals has been raised at all shows that American Catholicism, in some aspects of its life, is now struggling to free itself from in-bred sociological pressure in order to become spiritually adult.

# ROUNDUP

## THE CHURCH

### Religion in Greece

*(The following report was written by Jesuit Father Marc Macrionitis, who is chaplain to the Catholic students in Athens. It first appeared in a recent issue of the "Pax Romana Journal.")*

Greece has eight million inhabitants who, with the exception of a tiny minority, are all Orthodox. The Greek people are, by nature, deeply religious, but because of the materialistic spirit of the age and the absence of elementary religious formation, many are fundamentally indifferent to religious values and especially so towards their Church. According to recent statistics by a professor from the University of Salonica, seven percent of the population goes to church on Sundays. Youth is sceptic and materialistic. People between the ages of 45 and 50 are indifferent, though the villagers preserve deeper, more genuine religious sentiments. The Greek Orthodox Church is a national autocephalous Church which maintains ties with the Patriarch of Constantinople. At its head is the Archbishop of Athens, but it is governed by the Permanent and General Synods. There are 78 bishoprics, 7,660 priests for 8,700 parishes and 1,700 chapels. Monastic life is on the decline with 2,790 monks and nuns for 279 monasteries. The monasteries on Mount Athos, which at the turn of the century had 6,000 monks, have only 2,700 today. Here I should point out that almost all the Orthodox priests have a very elementary cultural, theological, and spiritual formation which is quite inadequate for modern needs. Most of them are married. However, it is only fair to say that the religious authorities are alive to the situation and are making great efforts to give a sounder religious formation to the clergy and people, often seeking inspiration in methods used by the Catholic Church.

Characteristic of the Orthodox Church are the ties with the Greek State. The State is always represented at important Church functions by the Royal Procurator, or by high civil servants of the Ministry for Religious Affairs. The Church is subsidized by the Government, which pays the priests and bishops.

The number of Roman Catholics is small—40,000 for the whole country or about five percent of the population. Thirty years ago, there were 70,000 faithful but the number is now almost halved through the absorption into the Greek Orthodox Church of large numbers of Catholics who have contracted mixed marriages. The main centers of Catholicism are Athens, with 20,000 faithful, Syros, with 7,000, and Tinos, 4,000. But you can find pockets of Catholics in many regions. They belong to the Latin rite, except for a tiny group of about 1,000 who follow the Greek rite. A bishop with his seat at Athens looks after this little community. There are three bishops for the Latin rite, with seats at Athens, Syros, and Tinos. Last April Msgr. Marius Macrionitis, 46, the Archbishop of Athens, was killed in an auto accident. His death was a grievous loss for the Greek Catholic Church because he had accomplished much in a short time and had bold plans for the future.

Catholicism in Greece is facing a particularly difficult situation. Catholics are scattered among Orthodox believers and, with the exception of the Syros and Tinos regions, are far from their churches. The great distances prevent the faithful from going to church frequently, from meeting the clergy, and from founding Catholic Action groups. In Athens and its suburbs there are 20,000 Catholics. Relations with Orthodox Christians, who are mostly indifferent, have a fatally harmful influence on the religious convictions of Catholics in this area. The priests of the six parishes must keep in contact with every family and every individual to overcome inertia and indifference. Often the families are of mixed religion, because of the many mixed marriages. This naturally increases the danger of carelessness in religious practices.

Books and the Catholic press in general have a very limited circulation. The weekly *Katholiki* has only 4,500 Catholic readers for the whole country. The Messenger of the Sacred Heart and the Bulletin of St. Teresa of the Child Jesus have about 2,500. There is no translation of the Gospels in modern Greek, because an article of the constitution forbids it. There is a Protestant edition, printed abroad, but it is poor from every point of view. We hope that, despite financial and legal difficulties, a Catholic edition of the Gospels will be published soon.

Catholic and Orthodox live peacefully together. The diversity of religious beliefs does not hinder cooperation and true friendship. The Orthodox faithful who have had a chance to know the Catholic Church through personal contacts, the radio, press, and cinema, have a remarkable admiration for the Church. This is clear from the large crowds of Orthodox faithful who assist at Catholic services, especially during the great Church feasts.

Nevertheless those who know Catholicism only through school books have completely false ideas because these texts paint the Catholic Church as being the greatest contrary of the spirit of Christ and of Christianity. It is heart-breaking to note the absence of all truth both in writing and in the religious instruction given to children and young people. Such an attitude creates harmful prejudices in the way of Church unity.

In recent years, the Orthodox Church has shown increasing hostility towards the Catholic Church. The little community of Greek rite Catholics is often subject to attacks

members are called the emissaries of the Vatican, with an aim of corrupting the Orthodox, attracting them to the Papist Church, and submitting them to the domination of the Vatican. The Orthodox Faculty of Theology, whose professors are all lay men, and other eminent personalities of the Orthodox Church, see in the Greek rite community the main obstacle to the union of the Churches. On the occasion of the death of Pope Pius XII and the election of John XXIII, the Greek Orthodox Church alone did not send its condolences or congratulations. King Paul, the Government, and the entire diplomatic corps were present at the Solemn Requiem Mass in the Catholic Cathedral of Athens, but the Greek Orthodox Church was not officially represented. Of course these are little things, but they explain a certain deep-rooted mentality. (Since this article was written, the Greek sovereigns have paid an official visit to His Holiness John XXIII—the first such visit since that of Emperor John VIII Paleologus, in 1439. Ed.)

The crux of the problem is the primacy of the Bishop of Rome. The reactions in official Orthodox circles to John XXIII's announcement concerning the Ecumenical Council, all refer to this point. In the final analysis, the Orthodox Church is a national church, and it considers union to be primarily a political affair. For Orthodox believers, it is unthinkable that their national Church would "submit" to Rome. The Church of Rome, however, does not speak of "submission" but of "union" with the Church. For submission is not always union, while union is always a reciprocal submission in the love of Christ.

# APOSTOLATE

### Sodalists as Warriors

*(Father James McQuade, S.J., National Promoter of Sodalities and editor of "Direction," reports on the Second World Congress of Sodalities, held last August at Seton Hall University.)*

The one dominating idea of all the discussions, the one principle of all action, the one theme that pervaded all the addresses, resolutions and conclusions of the Second World Congress of Sodalities of Our Lady was *the absolute primacy of the Church* and her mission among all the purposeful organizations of mankind.

Five thousand Sodalists from all over the world met from August 19 to August 23 on the campus of Seton Hall University for the Second World Congress of Sodalists of Our Lady. Over 40 nations were represented and all five continents. It was a "working" rather than a "listening" Congress, well over half the time being devoted to workshops.

The theme of the Congress was the application of the theme of the Second World Congress of the Lay Apostolate which was held in Rome in 1957 but applied specifically to Sodalities of Our Lady: *the vocation of the Sodalist in the crises of today.* The one congress simply complemented and continued the work of the other.

A set theme, however, has many aspects, and gatherings to discuss it usually can be seen to center on one or two main lines. The World Sodality Congress seemed to center, first of all, on the primacy of the Church and the correlative exigency for a primacy of the lay apostolate on the part of its members.

Pope John XXIII, in his tape-recorded address given at the opening of the Congress, emphasized these points and set the spirit of the workshops:

"The Church is an *acies ordinata,* a battle line drawn up" he said. "There can be no doubt, therefore, but that the divisions of its devoted army greatly hasten the inevitable victories of the King of Peace if they work together striving to excel in virtue."

This was indeed the perspective of the whole Congress. Addresses and discussions constantly brought to the delegates and representatives ever fuller realizations that the Church is indefinitely greater than any of its members or groups of members and that the Church is pope, bishops, priests *and* laymen and that each shares according to his measure in the absolute primacy of that Church. No doctrine of the Church was discussed more or brought to bear upon the Congress thinking more frequently than the doctrine of the Mystical Body of Christ.

While the primacy of the Church and its mission was the underlying basis of all the Congress work, the major part of the time was devoted to the correlative consequences of this fundamental fact for the personal and organizational life and action of the lay apostolate.

Outstanding among the results of this preoccupation was the tremendous emphasis both in prepared talks and in spontaneous discussion on the international or rather, as the term was used, supranational character of the lay apostolate of such a Catholic Church. In four days the Sodalists became more vitally aware of how close all human beings have been brought together by modern science and how much this scientific advance in communication has intensified the obligation of each to work for all everywhere for a better world. This, too, was a response to His Holiness, who told the Sodalists:

"Day by day we propose ever greater things to you: We desire you to be second to none among the disciplined forces of this army in the exercise of the apostolate wherever the faith wavers, wherever charity calls you, wherever devotion to the law of God and its protection demands." The supranational character of the mission of the lay apostle was thus underscored.

"The World Federation of Sodalities as an international organization," said Mrs. Mark A. Theissen, President of the National Council of Catholic Women at the Congress Public Symposium, "would seem to be in an ideal position to answer the imediate needs of the century. As an international organization, it already

*has* a structure within which its members can grow in a truly Catholic world awareness . . . Secondly, as an international organization, Sodalities are in a position to take a clear stand on many issues across international lines, unhampered by purely national loyalties and considerations."

The preoccupation of the Congress with these "immediate needs" of the world and therefore of the Church was summed up in the directives for discussion given to the group by Robert A. Hays, M.D., a delegate to the Congress and member of the Gesu Men's Sodality of Cleveland:

"The Church in our time must look to her clergy and to apostolic minded laymen to assist her in her mission to change the world and unite it to Christ . . . Atheistic Communism has only been in existence as a world power for 42 years. However, already about one third of the world is under its domination . . . Materialism has become the preoccupation of most of the people and nations . . . There has been a gradual weakening of family unity which creates many new and discouraging problems for the Church in her efforts to unite all in Christ . . . juvenile delinquency, lack of respect for authority, working mothers, the place of women in society . . . The thought of nuclear war strikes terror in the hearts of all peace loving people . . . Greed, hatred and exaggerated nationalism are opposed to Christ's teaching of love and brotherhood . . . Hunger, abject poverty and oppression breed misery and evil. They make it difficult for the victims to work out their eternal salvation . . . Racial prejudice and segregation have been much in the news of our time . . . Christians are today split into numerous sects. It is the desire of Holy Mother the Church to do all she can to unite all Christians in Christ."

Discussions and workshops on subjects such as these brought the universal and international tenor of the Congress down to practical consideration of the actual current needs of the world at large. The resolutions and conclusions of the Congress point hopefully and determinedly to study and action among all nations in regard to these most widely spread human needs.

The Congress further emphasized the need of forming Christians with spiritual competence, with motivation sufficient for lasting perseverance. Pope John also insisted upon this:

"It is for this reason that the Sodality way of life is nourished at the very sources of Christian devotion and why it is directed to the work of the apostolate by the impelling force of divine love. Members of Sodalities of Our Lady embrace a life of personal holiness dedicated to the apostolate; they do this through consecration to the Blessed Virgin Mary. This consecration by its very nature contains the pledge of rising to the challenges of the Sodality way of life for all of one's years on earth."

The great "sources of Christian devotion" referred to by His Holiness were explored: Mass and frequent Communion, the frequent making of the Spiritual Exercises of St. Ignatius with emphasis on the need of doing so for a period of at least eight days, growth in true mental prayer that is big enough to reach out into the whole world of spiritual interest, constant self-examination and self-appraisal.

The principal need of the lay apostolate, if it is to rise to fulfill the demands made upon it by the primacy of the Church and its Mission, is men and women of thorough and total dedication, men and women not only called to the apostolate by baptism, not only given juridical status therein by confirmation, but also formally given over to it by their own persona permanent commitment. Whenev the critical needs were emphasize the necessity of the kind of pers who can alone fill those needs w underscored. The whole present p gram of spiritual and apostolic form tion grew in importance in the ey of the delegates, representatives a observers as the work of the Congr went on.

In ever so many ways this was Congress of Pope John. In its Mari aspect, too, the words of His Ho ness inspired all present, given at t end of the Congress as well as at beginning:

"Unquestionable signs seem point to the fact that ours is a Mari Age and it likewise becomes clear day by day that the way for men return to God is assured by Ma that Mary is the basis of our co dence, the guarantee of our securit the foundation of our hope.

"We address you, most beloved, the words of the Mellifluous Doct 'take away Mary, this star of the s a sea that is vast and extensive, a what else is there but rolling fog, b the shadow of death and dens darkness?' Let us therefore venera this Mary with every pulse of o hearts, with every movement of o desires and affections, for this is H will Who wishes us to have through Mary. This, I say, is His w for us: that Mary, caring as she d in all and through all for the unf tunate, may allay our fears, enliv our faith, assure our timidity, aboli our smallness of spirit."

# SCIENCE

### Faith and Psychoanalysis

*(In a very real sense, we live in a psychoanalytic age. Unfortunately, the lay public is not always well informed on the subject. This is perhaps especially true of that aspect of psychoanalysis that concerns its relationship to religion. Can psychoanalysis afford a deeper understanding of the religious dimension of man? Or does it rather tend to rationalize fait These are some of the questions tak up in the following interview w the famous theologian-psychoanaly Marc Oraison, S.J. The interview w conducted in Paris by Robert Caz and first appeared in "Resurrectio a French review of Christianity the modern world.)*

**For many people, young people in particular, psychoanalysis and modern developments in depth psychology constitute a serious obstacle to Christian revelation. For example, psychoanalysis has studied the problem of freedom and emphasized the extent to which man is determined by his environment and his ancestors. This seems to contradict the traditional Christian affirmation of man's liberty and responsibility.**

Freedom! That is certainly a misunderstood word. The argument of those who want to deny freedom consists in saying that psychoanalysis discovers in man psychological determinations in the form of neuroses which prevent him from doing what they want to do.

But I think this, on the contrary, proves the existence of freedom in man.

We must remember that animals have no neuroses. We can create an artificial state of conditioned reflexes in them which will make them temporarily resemble the nervous behavior of human beings. But only in man can we have affective conflicts of tendency because only in man are these affective tendencies or instincts radically incapable and insufficient of accounting for his whole behavior.

**Can we think that mankind is free but not men taken individually?**

We might make another distinction. Each human being is directed by his very nature to autodetermination; he is so constituted that he must know himself to assume the responsibility and direction of his life. I believe we might define freedom psychologically in its negative dimension: the radical insufficiency of instinct to account for man's actions.

**But do all men have this advantage of autodetermination?**

From one point of view it is not an advantage. But this is precisely the human drama. We may say that all men can determine their lives; otherwise they would remain mentally at the eight-year-old level. Only the mentally sick, the seriously neurotic, are incapable of this responsibility, while the behavior of animals is always "adapted."

**Isn't is possible that this awareness could be so seriously influenced by internal drives that freedom would be impeded from reaching the stage of responsibility?**

This is precisely the heart of the confusion. I believe that we can say that man is absolutely free in the sense that we defined freedom, that is to say he is not determined by instinct and therefore is oriented to auto-determination. But—and this is what Freud understood—given the complexity, the difficulties of psychological evolutions and the shocks it undergoes, there is no man who can exercise fully and in full consciousness this fundamental liberty. I think that in our habitual manner of speaking, we frequently confuse two things that are quite different but which are nevertheless radically distinguished in St. Paul: constitutional freedom, in an ontological sense, which is absolute and the freedom of action or energy of execution (cf. Romans 7, 18). "For I do not the good that I wish. . . ." If we follow logically the insights of Freudian psychology, we must conclude that there is in man a fundamental contradiction between what he is and the possibility of becoming what he is.

**That supposes that all men are always conscious of what they want to be. Is that the case?**

I do not believe that it is possible for a human being, even the least normal, not to desire what he believes to be his good. There may be difficulties, and nervous disorders that make him desire something that is, in the eyes of others, catastrophic. But he sees it as his good, even if it leads to auto-destruction. The most inexplicable manifestation of this is suicide, which does not exist in animals. The fact of suicide is very upsetting: a person who kills himself "to live," to be happy; the person who sees himself as "not existing" finds such a state intolerable and his suicide must be interpreted, whether he knows it or not, as a perception that he is not what he should be.

**But this does not solve the difficulty. You say that everyone is capable of willing what he believes to be his good. But is he capable of choosing it? That is, might not what he believes to be his good be imposed from the outside, by heredity or environment?**

There is a certain non-measurable factor to be sure. I believe that he must choose in the ontological sense but that there may be determinations which make him choose the wrong thing. What is essential is that he decide or be impelled to choose what he prefers.

**But if these determinations are real then his freedom is merely an empty word.**

We come back to St. Paul. "To wish is in my power, but I do not find the strength to accomplish what is good." This is precisely the contradiction, the human drama, and it is here that modern psychology joins forces with St. Paul: a cruel awareness of the human drama and of the insolubility of this drama.

**But this extreme Freudianism is not compatible with Christianity.**

I really don't see why, because Freudianism analyses a human condition but gives no solution. If we push it to its logical extremes it leads to a violent, cruel and agonized awareness of the human "disorder" about which men can do nothing, the only answer being the love of God.

**In this perspective might we not say that man finds a solution to his disorder by inventing an entity who is God?**

It is theoretically possible, yes; but matters are explained much better when we admit that it is disharmony with a pre-existent being that causes the disorder.

It is interesting to compare the historical development of Judeo-Christian revelation and other religions with this profound anguish of our day. Other religions, while frequently rising to great heights, are manifestly mythical creations of man. We

would have to quote a number of examples to demonstrate this—which we cannot do here—but it is extremely striking.

When we study Judeo-Christian revelation we are perpexed. In effect, it is so perfect a response to the human drama that we wonder whether a human spirit could have invented it. It presents unexpected and truly unimaginable insights that man could not have devised. I shall develop briefly one of these insights.

A well known psychoanalyst said, a little more than a year ago, that in the light of phenomenology and Freudianism, all psychopathy is a malady of coexistence, that is to say the impossibility of entering totally into relationship with the world which surrounds us and particularly the human world. Now if we consider the whole development of Judeo-Christian revelation everything is affirmed in terms of this hatred of coexistence, of the love and the unity that was broken by original sin. Nobody can solve this drama except God who entered time—not in a mythical but in a historical way, not in a symbolic but a carnal way—particularly in the person of Christ who realized in Himself the former coexistence between human nature and God. Man is then, by grace, reintroduced into the divine world, the world of mystery, the world of unity within the trinity.

This answer which revelation affords is at once so astonishing and adapted, and so far beyond man's possibilities of creation that it seems unthinkable that it not be true.

We might equally well mention grace which permits man to rediscover his liberty in his integrity.

Thus we see that psychoanalysis is in no way incompatible with Christian revelation. I might add this fact: psychoanalysis indicates that there can be no real relations unless they be intersubjective; that is to say, a Christian religion which is not a personal dialogue with a personal God understood and accepted as a transcendent Person, is not really a Christian religion.

**When you speak of such intimate relations between two persons so different in nature, aren't you raising a new problem from the psychoanalytic point of view? Is such a dialogue possible?**

The problem of natures in the metaphysical sense of the word is of no interest to psychoanalysis. Either one of two things is true: either the term of my dialogue is effectively a person or else it is not a person and then I project. For example, if I dialogue with my dog, I project upon it a double of myself or some kind of image with which I can establish dialogue. But we do not know if God is a person or not. This is not a question for psychoanalysis to resolve. If God is accepted as a person then there is no problem. And only He can tell us that He is: and this is precisely the special quality of Judeo-Christian revelation: God tells us from the beginning of Revelation, with Abraham, that He is a person Who engages in dialogue.

**Do not the difficulties which some people have entering into a dialogue with God stem precisely from the fact that they project their own invention upon the God of revelation?**

Frequently in those affected by neuroses there is a certain difficulty in leading an authentic Christian life because they project upon the God who reveals himself in the Bible a paternal image with which they are ill at ease and thus their relationship with God is distorted. I would almost say that certain forms of atheism are based, perhaps more than we suspe upon a neurosis of some kind.

**Now we are getting back the problem of freedom. In th case the atheist would be not ing more than a sick person?**

We must be careful. In a psych analytic perspective, we can very ea ly think of someone whose atheis is a result of a normal evolution his personality. His atheism in th case is simply a consequence of ori nal sin.

Nevertheless I believe that when is a question of a seriously neuro person who cannot establish a re tionship with a transcendent pers whatever be his intellectual devel ment, he is, from the point of vi of existential personality, infant It is, moreover, an old theological dition that the non-believers and s ners are really like children and C will treat them as children.

**How would you sum up t relationship between faith a psychoanalysis?**

It seems to me that the Christ faith is a too perfect answer to human drama to be only a pro tion; but this cannot be demonstra Faith is a mystery. All we can sa that Freudian psychology, instead going against revelation, is reall corner stone. I believe very fir that authentic Freudianism can h formidable advantage in developi renewed awareness of the Christ mystery. It seems to be that it co tutes an aid for the renewal of Ch tian thought that is just as impor as Aristotelianism was in the 1 century.

# YOUTH

### Soviet Youth and Religion

*(The following report was adapted from an article by M. Azarov and G. Yurev that appeared in "Youth and the Soviet Union," a recent publication of the Institute for the Study of the USSR.)*

Much attention is given in the free world to the question of the extent of religious feeling among the Soviet younger generation at the present t ment. Many superficial observers have spent a little time in the So Union and visited some "sh churches maintain that the you generation possesses no religious ing and that only old people ar be seen at church services.

It is naturally impossible to d mine the extent of religious fee

among the entire younger generation merely by attendance at a metropolitan church. In order to determine the attitude toward religion, it is necessary to spend some time in a rural community, if possible during one of the great Christian festivals. One should spend some time in such places as Lake Svetloyar, about which so much is being written in Soviet literature at the moment, or at one of the other ancient Russian pilgrimage shrines, some of which have nothing to do with the official Orthodox Church. The Soviet Union possesses, in perhaps even greater abundance than it does "official" churches, dozens of religious sects, including the Jehovah's Witnesses, whose extensive activities cannot be determined in the course of a fleeting acquaintance with Soviet life.

Evidence of the widespread nature of religious beliefs among the Soviet younger generation and of the relentless struggle which is being waged against them by the leaders of the Party Central Committee is, perhaps, best provided by the Soviet press, which, in recent years, particularly that section of it devoted to youth, has been full of complaints, warnings and threats directed against young people who "fall" under the influence of religion. From the early days of Soviet rule until approximately the beginning of World War II, religious feeling, particularly among young people, seemed to be almost completely exterminated, being driven into the deepest recesses of the human consciousness. The war, however, brought about a wave of increased religious sentiment which culminated in the general spiritual disenfranchisement brought about by the death of Stalin and his subsequent denunciation. It is now possible to speak with some confidence of the religious proclivities of a considerable part of the Soviet younger generation, which naturally vary in shade from simple ritualism to deep spiritual searchings.

The danger of this spread of religious feeling is constantly being stressed in the Soviet press and in the speeches of Communist leaders. At the Thirteenth Congress of the Komsomol, held in April 1958, First Secretary of the All-Union Komsomol Shelepin observed: "It is well known what harm religion is doing to the cause of the Communist education of youth" (*Komsomolskaya pravda,* April 16, 1958). Soon afterward, First Secretary of the Latvian Komsomol Beman stated: "The Communist organizations of the republic are taking steps to break the younger generation, which has fallen under the influence of religion, away from the Church" (*Komsomolskaya pravda,* April 18, 1958). A few months later (July 1, 1958) *Komsomolskaya pravda* remarked: "Ecclesiastics go about their business unpunished, using the dirtiest methods in order to stultify youth and drag it into their net. And they get away with it!" It should be pointed out that the last quotation refers to the activities, not of the official Church, but of people outside the Church who declare themselves to be servants of religion and wander from village to village propagating the word of God.

In their approach to youth, both the Church and the various sects have considerably changed their methods and brought them up to date. Excursions and amateur groups of various kinds are organized, while the priests themselves try to be models of the enlightened modern man. *Komsomolskaya pravda,* on April 18, 1958, wrote:

> In recent years, churchmen of various leanings have increased their work in the republic [the Latvian SSR]. They try to increase their influence over the younger generation, attempting to draw at least a part of it away from conscious participation in the construction of Communism. Making use of the blunders of certain Komsomol organizations and, primarily, the shortcomings of individual work among the younger generation, the churchmen try to subject it to their influence. Not restricting themselves to preaching but imitating the methods used in the work of youth organizations, they set up, under the aegis of the churches, bands, choirs and other amateur circles and organize concerts of classical music.

In this way, the various religious communities attempt to provide remedies for the intellectual impoverishment of the Soviet younger generation, which can in no way be satisfied by the drily official and frequently compulsory functions organized by the Komsomol under political slogans, which repeat one another to a nauseating extent. One paper reported:

> One characteristic feature of the activities of churchmen and sectarians is that they try by all manner of means to adapt religion and the Church to modern conditions. They show resourcefulness in their application of new methods of attracting people, particularly youth and children, to church. . . . The clergy has intensified its religious and evangelical activities among individuals and groups of both believing and unbelieving citizens. As well as the official ecclesiastics, a specially-trained nucleus of believers is also engaged in evangelism (*Partiinaya zhizn,* 1958, No. 22).

The success, which various religious communities are having among the younger generation is enhanced by the assistance which, in times of trouble and material difficulty, they proffer to young people who have previously shown no interest in religion. These communities possess considerable and well-organized funds, and willingly help the needy without the application of any bureaucratic formalities. *Komsomolskaya pravda* (May 6, 1959) tells of the work of a community of Baptists who possess "vast sums of money" and render "great material support" to young people.

The Soviet press states that the educational work which should be carried out by the Komsomol is often reduced to a fiasco by the influence on youth of the Church and other religious communities:

> Educational work among the youth in our republic [the Latvian SSR] is complicated by the fact that the clergy tries to slow it down by all manner of means. . . .
>
> The fact is that many young boys and girls come across religious people, including those who even today lament the "good old days," with their lucrative shop, their kulak farm—everything which enabled them to live at the expense of the workers. These people of a bygone age whisper to the younger ones, "There's no need to join the Komsomol: stay neutral." In order to confuse their ideas, they make every effort to spread the propaganda broadcast by

the venomous programs of such radio stations as the Voice of America and Radio Free Europe.

Generally speaking, young people in the Soviet Union who display any religious tendencies at all may be divided into three categories: the true believers, those who observe the forms of religion, and the "waverers."

The category of true believers includes primarily novices, monks and nuns, and also pupils in the theological schools and academies. At present, there are sixty-nine monasteries and nunneries in the Soviet Union, containing a large number of novices. There are also eight secondary and two higher theological schools, which are attended solely by young people. We quote what the book *The Russian Orthodox Church,* published by the Moscow Patriarchate, has to say about the functions and the nature of these seminaries:

> The main task of the secondary and higher theological school is to produce educated and sincere priests of the Orthodox Church, pastors by vocation, who shall be capable of awakening the moral forces of the people and thus of contributing to the inner consolidation and thriving of the Church.
>
> In contrast to the former theological schools, where the overwhelming majority of pupils were children of the clergy, who often had no pastoral vocation, the modern theological schools are attended by people with convictions, who after due deliberation have chosen the life of a priest as their calling. The pupils at modern theological seminaries and academies therefore include representatives of all sections of society.

On two occasions in 1957 and 1958, V. Sahposhnikova published some interesting and characteristic sketches describing a pilgrimage to Lake Svetloyar, in which, according to ancient tradition, the holy city of Kitezh lies inundated. Many young Soviet people took part in these pilgrimages (*Nash sovremennik,* 1957, No. 1, and *Zvezda,* 1958, No. 12).

*Komsomolskaya pravda* (January 17, 1959) tells of how there appeared in the newspaper's editorial offices in Moscow a young boy who had been summoned for selling ikons and having no other form of employment. The youth openly wore on his breast a large cross on an iron chain.

Recently, various Soviet newspapers have been describing, and deriding, the activities of the Jehovah's Witnesses, who have numerous branches throughout the Soviet Union. This sect works "semi-legally," and evidently, apart from its spiritual foundation, young people are attracted to it by the romantic nature of its work. Its influence is now so great that it actually forbids young people to serve in the army (*Komsomolskaya pravda,* May 31, 1959).

An article called "Sowers of Darkness" (*Komsomolskaya pravda,* May 21, 1959) tells how the Jehovah's Witnesses are very strong in the town of Ordzhonikidze, turning young girls into "fanatics." The sect's communities receive literature from abroad (*The Watchtower* and *The Informer*), which they reproduce in mimeographed form and spread by illegal means. They have now been outlawed and are subjected to persecution under the pretext of accusations of espionage.

It is not easy to determine accurately the number of true believers among the younger generation. However, the number of reports about youths and girls who, having successfully completed their studies at school, refuse on principle to join the Komsomol or take part in public life and instead join some religious community indicates the considerable size of this category.

Considerably larger is the category of young people who diligently observe religious ceremony, who get married in church and have their children christened and refuse to go to work on religious holidays. Paradoxically, this group includes a vast number of Komsomol members. The Soviet press is full of reports of such occurrences:

> There was a wedding recently in our village. The groom was a Komsomol member who had completed ten years of schooling and was in charge of a club. His bride was also a Komsomol member, who was working as a nurse. One would have thought they were responsible [*soznatelnye*] people, but they got married in church. Their friends were also Komsomol members—teachers and medical workers (*Komsomolskaya pravda,* May 23, 1959).

One particularly interesting article entitled "Black Friday," describes the celebration of a village patronal festival:

> However primitive this may sound in our time, these patronals festivals prevent certain kolkozniks from getting onto their feet. The old inhabitants say that there are two hundred and sixty such "holidays" throughout the villages of the *raion.* One village goes to visit another; drinking bouts are arranged. . . .

The article describes how the secretary of the *raion* Komsomol committee and the secretary of the local Komsomol organization, together with other Komsomol members, joined in the celebrations. "There was not a single instance of Komsomol members' speaking against such holidays," complains the paper. Religious beliefs and ceremonies have entered the everyday lives of Komsomol members to such an extent that to speak against them is by no means without danger. The newspaper says: "Let us speak quite plainly: one needs a lot of courage to attack age-old traditions" (*Komsomolskaya pravda,* January 8, 1959).

The importance of such an admission is very great: the Communist youth newspaper recognizes the fact that forty years of Communist rule with continued efforts to "uproot" religion and inculcate the Communist ideology, have not succeeded in turning into atheists even the third and fourth generations of people born under the Soviet system. As the newspaper itself says, the younger generation sees an age-old tradition in religion.

Perhaps the largest of the three categories of young people which we have mentioned is that of the "waverers."

> Apart from the atheist on the one hand and the believers on the other, we have another quite numerous category, namely, that of the waverers (*Komsomolist,* 1958, No. 17).
>
> However, the matter is not confined to the believers; relics of Christian ideology can and do exist among non-believers and frequently among the young generation (*Molodoi kommunist,* 1959, No. 11).

If a predilection for religious ceremony among the believing section of youth is perfectly normal, what then forces the waverers and the non-believers to incline more toward religion than toward atheism? The answer, it may be said with confidence, is the disillusionment of youth with materialistic theory, of the ruinous consequences of which young people have convinced themselves with their own eyes, seeing the practical application of this theory in all fields of intellectual, political and economic life in the USSR.

The fusty bureaucracy of everyday life also prompts "wavering" youths and girls to turn away from "Soviet reality" toward the Church. This situation may be illustrated by a single example. Let us suppose that two young people wish to get married. They want such an important and moving event to remain in their memory for the rest of their lives. What, in fact, happens? This is how the Soviet press describes the procedure:

> We recently spent some time in a *raion* registry office. It consisted of two small rooms. The first was completely empty. The second contained a shabby divan and some chairs. A dusty mirror hung on the wall in one corner. The writing table was covered with ink-stained paper. The whole place emitted such an odor of indifference and bureaucracy that one involuntarily became sad and wanted rather to rush into the fresh air again.
>
> Just imagine: moved, happy-feeling young people enter the room, the walls of which are hung with faded wallpaper. The signature witnessing the marriage, the mechanical handshake of the registrar and the dry "Congratulations!"
>
> That is all. (*Molod Ukrainy,* May 20, 1959.)

The mendacity of Party propaganda, the compulsory inculcation of Communist ideology at every opportunity—at work, in everyday life and in their studies—the disillusionment with the "authenticity" of the materialistic outlook against the background of Soviet reality, the social injustices, the spiritual coercion—all this, quite naturally eventually causes youths and girls to look for a moral and spiritual outlet, which they find in an idealistic outlook, namely, in religious sentiment.

However much the Communist regime may try to discredit religion, the Soviet younger generation nonetheless sees in religion nothing of that "evil" which Party propaganda denounces. On the rare occasions when they meet the religious-minded youth of other countries, Soviet young people do not see in them any "culturally backward element." Fairly well-versed as it is in questions of international politics, including the political systems existing in countries where Christian or other religious parties are in power, the Soviet younger generation has come to the conclusion that Christian morality brings the people freedom while that of the Communists brings enslavement.

The Soviet press furnishes ample evidence of a persistent and widespread tendency to turn to religion:

> The fact is also of no small importance for public opinion that a number of progressive movements as, for example, those for national liberation, go forward under the flag of religion, and that a number of the governments of those countries which together with us belong to the peace camp officially declare their loyalty to religion and idealism (*Voprosy filosofii,* 1958, No. 6).

Even the army is not free from religious influences:

> . . . among recruits one also meets those who have not yet completely freed themselves from the burden of various relics, and, in particular, from religious prejudices and superstitions.
>
> There are soldiers who have been brought up in religious families. They require special attention. . . . (*Krasnaya zvezda,* October 26, 1958, p. 3).

Among the Orthodox clergy, a movement has evolved in favor of the "enlightened priest." The clergy of the "new school" impress young people with their support for the thesis about the compatibility and mutual influence of science and religion. This new tendency is producing an especially exasperating effect upon Communist theorists, who write that priests,

> . . . are falsifying the conclusions of science by interpreting them in an idealistic sense. Thus, new forms of matter and of energy are interpreted by churchmen as a proof of the spiritual nature of matter, "the disappearance of matter." Some of them maintain that atomic energy is "an emanation of the Spirit of God." "The seven days of the creation," mentioned in the Bible, are interpreted as geological periods, etc. (*Kommunist,* 1958, No. 17).

The greatest confusion, however, was caused by the claim put forward by certain ecclesiastics that there is no difference between Christian dogma and the principles of Communism and that Christian and Communist morality are completely identical:

> Not a few churchmen have appeared who maintain that religion is not opposed to socialism. In particular, certain representatives of the Christian church state that Christianity, long before socialism, had proclaimed the ideas which are now being realized by the Communists. The supporters of such views say: surely it was Christainity which proclaimed brotherhood among people, surely it was Christ who condemned the rich? Consequently, they maintain there are no contradictions between Christianity and Communism (*Molodoi kommunist,* 1958, No. 12).

Obviously, such claims tend to place relations between the Church and Soviet youth on an officially sound basis. Hence, the conference of Communist theorists and philosophers summoned in 1958 to work out a means of dealing with theses put forward by the Orthodox Church.

At one time, Lenin called religion "a useless product of a useless system." In recent years, however, Soviet theorists have considerably modified their explanations of the causes for the spread of religious faith among the younger generation. At first, they maintained that religious feelings were the relics or survivals of capitalism; but this explanation loses its validity when applied to young people born twenty years after the Revolution. A new explanation then appeared, to the effect that "consciousness" was "lagging behind life" and thus constituted a form of "revisionism," since the classical formula of Marxism was that "life determines consciousness." Finally, approximately a year ago, Communist theorists had to admit that religious feeling among the younger generation in the USSR was rapidly increasing because of inequality in opportunities, the considerable material shortages and

the fact that young people were unable to work in places and jobs of their own choosing (*Kommunist,* 1958, No. 17). In a word, the theorists virtually had to admit that the growth of religious feeling among the younger generation was a "product of a useless system."

> Basically, the socialist system is free from the qualities which go to make up the concept of a "useless" social system, under which religion and idealism are engendered and thrive. But, as a living organism in the present historical situation in all its particular manifestations, it is not free from faults which may support the existence of relics (*Kommunist,* 1958, No. 17).

In conclusion, attention should be drawn to the determined campaign which the Party Central Committee is waging against the spread of religious faith among youth, a campaign which ranges from "scientific-atheistic propaganda" to measures of a punitive nature.

The quality of anti-religious propaganda is usually so low that it has rather the opposite effect to that which is intended. A Ukranian youth paper, for example, admits that "anti-religious propaganda in the villages . . . does not always have the desired results" (*Molod Ukrainy,* April 18, 1959). An anti-religious lecture "again proved a failure. . . . The notice hung there for two days. But what was the sense? The hall was empty" (*Klub,* 1959, No. 1, p. 15).

Embarrassed by the fact that large numbers of young people attend church services, the secretary of the Zlatopol *Raion* Komsomol Committee, in the Cherkassy Oblast, boasts of the success of anti-religious work being carried out in a club: "The active members of the club now number more than ten" (*Molod Ukrainy,* April 18, 1959).

As before, the press is dotted with slogans and appeals: "The propaganda of atheism is an important component part of a Communist education. . . . There should be an atheists' corner in every club, every 'Red Corner' " (*Klub,* 1959, No. 1, p. 35). The country is being flooded with anti-religious literature, which is published in millions of copies. Citizens are called upon to "popularize this literature widely among all readers and particularly among the youth" (*Klub,* 1959, No. 1, p. 30).

A revealing example of propaganda work may be quoted from the magazine *Klub* (1958, No. 12), an article which describes a "youth evening" of questions and answers on anti-religious topics, held in one of the large clubs in the town of Barnaul, center of the Altai Krai. The hall was "not overcrowded"; in fact, hardly a quarter of it was occupied. The woman lecturer gave a very long speech on exceptionally boring and familiar themes of propaganda. The first question—"how was the world created?" she refused to answer, pleading a lack of the necessary equipment, and proposed that the questioner go to a lecture in the municipal planetarium. The second question, asked by a young worker, was: "Do devils exist?" For the third question, a 16-year-old boy wondered "whether bad people turned into shafts or pigs. "Finally, the fourth question was: "Will the dancing begin soon?"

It may thus be seen that the Soviet press offers ample material to suggest that religious beliefs, so far from dying out with time as "survivals of capitalism," are holding their own and perhaps even increasing. What is most significant is that these beliefs are widespread among the younger generation, which through religion is freeing itself more and more from the Communist ideology that is forcibly imposed upon it. Its tendency to embrace religion is an expression of its struggle against the Soviet regime for freedom of the spirit. Hence, whatever efforts the Party leadership may make to prevent the spread of religion, it is unlikely that they will make much headway, for it would seem that the initiative is not entirely in the hands of the regime.

### Behind the Iron Curtain

*The following items, which deal with the attitudes of youth behind the Iron Curtain, were culled from various Eastern European publications. Presented here as direct quotes, they require no editorial comment.*

*Baltic States*

"Your duty, little Pioneers, is t explain the phenomena of nature an society to your religious grandparen and others, and to help them to g rid of religion," advised Radio Vi nius, January 30, 1959.

*Czechoslovakia*

*Ucitelske noviny,* the official wee ly of the Ministry of Education f teachers, recently published an ar cle by Professor M. Kalab, dealin with the opinions and attitudes students in Czechoslakia who r ceived most of their education und the Communist regime which to over in 1948.

"The world outlook of students e rolling at universities is unbalanced complains Professor Kalab. Studen "have not yet found a proper attitu toward religion." He quotes exampl from various faculties where over 8 percent of the students declared th they belong to a church. This is serious situation, since atheism is t only accepted attitude in Czechos vakia.

On another issue of importance the Communist system, "Commun morality," the situation is not bett "The students have a tendency to d rive general moral rules from re gious ethics or from bourgeois h manism, and to apply them as crite for history . . ."

The students' family and home e vironment are blamed for their i proper political views, which "a still considerably influenced by bo geois liberalism, especially with spect to the concepts of freedom, d mocracy and the state." (*Ucitels noviny,* April 9, 1959).

*Hungary*

The success of indoctrination Hungarian schools still seems to f far short of expectations. This is c firmed by frequent press reports a pronouncements at official gatheri urging more instruction in ideolo For exampe, *Hajdu Bihari Napolo* regional daily, carried an article c plaining about the inadequacy of litical education in schools. Much

the blame was laid at the feet of teachers whose personal ambivalence in political matters results in unconvincing indoctrination in the classroom.

A newspaper has complained that in a recent survey a majority of Hungarian school children selected the legendary English outlaw, Robin Hood, over Marx and Lenin as their ideal heroes. When asked to explain their selection, they said that they were attracted to Robin Hood because of his bravery, honesty and loyalty. The small minority (9.5 percent) of the grammar school children who chose "heroes of the workers' movement" as their ideal, could not give any explanation of their selection. (*Hajdu Bihari Napolo,* Jan. 17, 1959).

*Poland*

Some basic attitudes of Polish youth have recently been analyzed on the pages of two influential weeklies, *Tygodnik Powszechny* of Cracow and *Swiat* of Warsaw. Although the articles discuss two widely separated sections of youth, both papers agree that young people are profoundly skeptical of official doctrines forced upon them, distrustful of authorities, desirous of more freedom of movement and in search of escape from what they believe to be an artificial world created by the ruling regime.

Father M. Malinowski's article, "Who has Lost Most?" published in *Tygodnik Powszechny,* deals with the majority of youth, "the normal" young people. Their attitude toward the older generation and those in authority is that of "blame for the war and destruction . . . for the misery and unemployment, for the fear of new war, for senseless iron curtains and boundary barriers and for unsettled racial conflicts."

Having come to believe that "official" statements by the authorities are "empty and untrue . . . they do not want the ideals that carried us (the older generation) away, they reject all slogans, look with distrust upon heroes, leaders, sportsmen and saints. They fear fanaticism, blindness, untruth."

They learned to laugh at all conventions and now "want to reach some essence of what is good" and seek simplicity. In their disenchantment, "their greatest love is perhaps the family home. They all want to have homes . . . to them home will always be a take-off base, a support and a place of return . . ."

Beyond that, the author says, "young people want intense intellectual experiences and the school does not give this to them. Youth organizations are supposed to complement school activities. Young people want to be in groups, but not in artificial ones, they want groups to have character and be based on friendship . . . They do not want to be in ranks and want no oaths and vows. They ridicule fuss with drums, drills and torch parades . . . They want to be treated like humans, not like recruits."

The author finds that young people are passive and silent about their religious convictions, but despite this "deep religiousness often forms within them. They want to find the deepest meaning of life. Truth to withstand the constant changes, their passing youth, their loss of faith in people, their disillusionment with their friends, and the disappointments and failures of life."

In *Swiat,* Mr. Azembski discusses the Bohemian youth, whom he calls "the passive ones." These are students and ex-students who are disillusioned with reality, avoid politics and organized activities, and seek refuge in cafes and third-rate bars, but they are neither demoralized individuals nor hooligans.

Their conversation centers around ways of making money, ways of traveling abroad and general meaningless talk. When the author interviewed a representative of this group and asked him about his interests in basic political and social problems, he replied: "There are no basic problems. It is all a pack of lies, according to the period." He decried the multitude of such periods saying, "There are ex-ZMP (Polish Youth Movement) members who have now been ordered to change their attitude three times."

*Soviet Union*

During the past weeks, numerous articles have appeared in Soviet newspapers criticizing the attitudes and actions of the younger generation. For example, *Literatura i Zhizn* of May 29, describes two young citizens of Leningrad, Gladkov and Reznitskiy, who believe in God, are fascinated by philosophy and theology, adhere to "idealistic positions" concerning the creation of the world, read the bible, koran and talmud, and at the same time agree with the "materialistic outlook concerning conditions on earth."

They both like to walk with friends on Leningrad's Gorky street which they call "Broadway" and to return home drunk. They revile Soviet art and are enthusiastic about abstractionism. By Communist standards this is considered absolutely shocking. Furthermore, Gladkov and Reznitskiy are described as types of many young people in Leningrad and in other large cities of the Soviet Union (*Literatura i Zhizn,* May 29, 1959).


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## Facing The Protestant Reality

**ESSAYS IN APPLIED CHRISTIANITY, by Reinhold Niebuhr, selected and edited by D. B. Robertson, Meridian Books, 348 pp. $1.45.**

Reinhold Niebuhr comes through his *Essays in Applied Christianity* as a man of upright and pure spirit; his reverence for the Word of God and his sense for the majesty of God are apparent on every page. Further, Dr. Niebuhr's reflections on the Word of God and on the modern world, on the various problems of the Protestant churches, and on Catholicism, mark a step, designedly so or not, in the direction pointed by Pope John XXIII's convocation of an ecumenical council.

The theological-military wars of the sixteenth century are gone. The wilful choosing of sides, the acrimony and, finally, the cultural isolation of both Protestant and Catholic, are gone or going. Centuries of cultural strife have complicated religious issues. Consciences are forced to intense effort in an attempt to hear the authentic voice of Christian revelation amid vast turmoil and the bias of history, in a life that is far too short and beset on all sides by grave concerns. "Wilful heresy" no longer adequately describes the Protestant position; the Protestant is conscious of doing the best he can to conform himself to the Christian revelation as he has providentially received it. Cultural history has so confused emotional and intellectual issues that only the most foolhardy would enter another man's conscience and accuse him there. The call to unity does not, then, urge that Catholics water down or abandon their own convictions; but it does urge that they cherish non-Catholic Christians with the utmost respect, attention, and brotherly honor. It urges that Catholics clear the unused attic-spaces of their minds of the connotations of cultural and ecclesiastical treason, pride, and rebellion, which their ancestors once attached to Protestantism—connotations whose continued existence in their minds would be grave wrong. The present essays of Dr. Niebuhr make an excellent start for the Catholic in coming to grips with Protestant reality, testing his own conceptions of it and of himself.

The first set of essays in the volume deals with the liturgy of American Protestantism. Dr. Niebuhr distinguishes the sects from the churches. The churches prefer stability and regulation; their vice is formalism. The sects react against formalism; they cherish vital encounter with God and the responsibility of the individual conscience; their vice lies in soon stereotyping their liberties. Ironically then, Dr. Niebuhr notes, the sects tend to become churches, as the Baptists and the Methodists seem to do; and the churches tend to grant ever more sectarian liberties. At any rate, for the Catholic reader, the problems of Protestant liturgy, viewed over-all, are curiously reminiscent of the problems of Catholic liturgy. Human nature seems to be such that it needs forms in order to give it historic continuity, but creative renewal of forms in order to give it vitality and authenticity. Pius XII's encyclical *Mediator Dei* wrestled with the objective and subjective elements of liturgy; the problem, after all, is insoluble by fiat. It is rooted in the free acts of each attendant at worship, and no legislation guarantees holy accomplishment. Dr. Niebuhr's sympathies are divided between the sects and the churches: both tendencies are necessary, and mutually fruitful.

The second set of essays deals with the current political-social impasse of the modern world, and the demand of many that the churches provide a "moral lead." Dr. Niebuhr's political-social thinking is marked by a d criminating realism. He knows sec lar liberalism thoroughly, and is o of its most telling critics. He does n reject, however, the provident achievements of secular liberalism: sharpened historical-literary critic sense, the achievement of politic and social freedoms made necessa against the decay, abuses, and inju tices of a feudal and then *laissez-fa* civilization. Perhaps the three k convictions of Dr. Niebuhr's politic social thinking are these: (1) t transcendence of God, the Judge history, moving all forces to His ov ends, achieving good not on through the righteous but a through the unrighteous and the st necked; (2) the ambiguity and completeness of all human virtue, that every man can profoundly c himself sinner and so that no u checked human power is ever rea trustworthy; (3) the perplexity a opaqueness of history, whose key held not by men but by God, a whose clarity will not be within h tory but at the end of history— that naive complacency in interpre tion, or naive hysteria in times calamity, are truly naive and certa ly not Christian.

The third series of essays, on K Barth, reveal in a little more det Dr. Niebuhr's thinking on Ch tianity and political-social reality. is able to criticize Barth searchin for the ambiguities in the latt sometimes wholly eschatalogical, other times challengingly courage and engaged attitude towards hum culture and history. Theoretica says Dr. Niebuhr, Barth has dra up an impossible, too-narrow, p tion; he preaches a Christianity wh goal is wholly supra-temporal, ab all human culture and all human ses. In practice, as for example in brave leadership of anti-Nazi re tance, leadership that has won h stature as the great witness of co nental Protestantism, Barth has l to depart from his own theory. Niebuhr sees Barth's war experie as a type of European Protestant as a whole. The war taught Eur

hat eschatalogy and piety are not nough. The social indifference and uietism of the churches (and the esitating compromises of Catholics) nade Nazism possible. Individualis-ic piety was socially a colossal fail-ire. In the rubble, the churches found release from individualism and ietism. Christian witness, they saw, bviously had much to accomplish in economic institutions, political posi-ions, the whole social order. The tatements of social-political policy of he World Council of Churches have ince become remarkably acute—and, ncidentally, roughly parallel, as Dr. Niebuhr remarks, to *Rerum Novar-um* and other Roman Catholic pro-nouncements, save chiefly for differ-ences of emphasis on natural law.

In the fifth section of essays, Dr. Niebuhr deals with the Protestant ecumenical movement. His reflections on the ever deeper level of unity of spirit among Protestants are instruc-tive. Church meets sect, and each is forced to find ways of understanding the values of the other. Europe's em-phasis on eschatalogy meets the American "Social Gospel." The post-war European churches, now socially vigorous, are in turn sharp in their critique of American capitalism. The Asian Christians desire still stronger Christian opposition to capitalism and ess intransigence towards commu-ism; communism represents in their countries a great force against historic nertia and injustice, a much more effective force than "Christian im-perialism" has been. Dr. Niebuhr is harpy critical of the European-Asian endency to condemn capitalism and ommunism in the same breath; he iscriminates between the blind ideal-sm of communism, which involves n inhuman, murderous self-right-ousness, and the blind idealism of apitalism, also very self-righteous, ut increasingly subject to checks and locks on economic power. His re-ections on love rather than on hope s the adequate note of a world-wide hristian consciousness are profound n their Scriptural, theological, and ay-to-day awareness.

Finally, Dr. Niebuhr lays his fin-er on the irreducible element in ef-forts towards Christian unity: the pride and exclusivism of the churches on the one hand, and the suspicion and fear of exclusivism among the sects on the other. The churches each conceive unity as an embracing by others of *their* polity, hierarchy, dog-ma, liturgy. The sects conceive unity as fellowship in holiness and desire. World Protestantism, then, including churches like the Anglican and Greek Orthodox and sects like those of the Baptists and Quakers, represent a vast range of tendencies within Chris-tian consciousness, and struggles un-der great new pressures, because of ecumenicism. As long as denomina-tions were separate, many problems of human nature and Christian Rev-elation could be overlooked by each church or sect; each simply stuck to its own limited point of view. Laying point of view against point of view in world congresses is showing up the vastness of the Christian conscious-ness, and the paradoxes and seeming contradictions for human nature that it entails. Eschatalogy clashes with the need for present obedience, litur-gy with individual need, theology with creative freedom, order with spontaneity of conscience, eternal truth with contingent growth, en-gagement in culture with detach-ment from it. A cast of mind able to handle all these opposing tendencies at once is the critical problem of mod-ern Protestantism, as it is the peren-nial problem of all Christianity.

And it *is* the critical problem. The realities of human nature and of Christian Revelation do violence to positivism and to idealism, to cyni-cism and to utopianism. The great merit of the ecumenical movement is that, in laying point of view against point of view, it is beginning the search for an adequate philosophy. Dr. Niebuhr feels that the two points of view represented by the sects and the churches are irreducible. It seems to me that they are so in the same way that positivism and idealism are irreducible: each stresses a value on a different level from that of the oth-er. Both treat the same problems, but on different planes, and hence never meet intellectually. A critical philos-ophy must be able to distinguish these separate planes and safeguard each. Failing this philosophy, the spirit of love that dominates the movement is so far preventing dissolution and keeping the confrontation creative.

Where does Catholicism fit into Dr. Niebuhr's thinking? The fourth group of essays, which I have saved until last, deals with "The Catholic Heresy." The Catholic reader is forced to wrestle with his own con-ception of himself if he takes Dr. Niebuhr's thought seriously. Dr. Nie-buhr's remarks, kindly and motivated by a love of the Gospel, are penetrat-ing and direct. It is difficult to ex-press the accuracies of his analysis and yet capture the note he misses. He probes the present-day Catholic weaknesses with splendid delicacy; Catholic critics themselves do no bet-ter, and his probing gains by coming from without. He lays bare the exact point of difference between the Cath-olic and the Protestant, although I believe he misunderstands the Cath-olic side of this point. He catches the emphases of the Catholic imagination in our day which most belie the Gos-pel—the attitudes of Catholic spirit-uality and comment which the best Catholic critics, from the times of the Fathers on, have been forced to point out as weeds thriving with the wheat. He detects the habitual lapses in Catholic practice, ecclesiastical and lay, which most betray the Gos-pel (for which, after all, the Church prays sincerely in the *Confiteor* and *Nobis quoque peccatoribus* at every Mass); and beyond this, he points to the Catholic theological-speculative lacunae which do not yet express ade-quately the fullness of the Catholic faith (and to fill which, after all, the theological drive of *fides quaerens in-tellectum* always has more to do on earth.)

What, then, has Dr. Niebuhr to say about "The Catholic Heresy"? In the first place, Catholicism *is*, to Dr. Niebuhr, a heresy; to a Catholic, ob-viously, Catholicism is the one ortho-doxy. What is it, then, in a sincere and searching thinker like Dr. Nie-buhr that can make the Church seem sinful and a betrayal of the Gospel?

"For the Catholic the Church is an unqualifiedly divine institution. It is Christ on earth and in history, as the pope is the vicar of Christ. Any attack upon the Church is therefore unqualifiedly evil because it is an attack upon Christ. . . . We recognize in [this tendency] the very quintessence of sin, the tendency of man to make himself God."

Dr. Niebuhr's critique has a weak side. A Catholic would not use the word *unqualifiedly*. For the Catholic the Church is a divine institution, but on the pattern of the Incarnation itself. Christ was both human and divine, and on His human side "ugly and, as it were, despised . . . the most abject of men." (Is. 53.). In a somewhat similar way, and according to the parables of the fish and of the cockle, the Church is on her temporal side often ugly and all too little divine. The Catholic of our era, it is true, tends to avoid facing this side, for he has been under severe attack; the Catholic of our era concentrates on the divinity of the Church, of itself to be believed more than seen, and on those bright moments of history or of her habitual practice which seem to corroborate his belief. In the saints, this belief in the divinity of the Church takes on a marvelous luster, and a depth that can bear martyrdom with joy; in them it is, however, a far purer and less falsified belief than what the ordinary cleric or layman may hold on to.

Furthermore, on Dr. Niebuhr's part, there seems quite an ambiguity in his own use of *"unqualifiedly."* One would like to ask him in what sense does he believe the Church is divine? One would like to hear how far he would interpret such words as: "He who hears you, hears me"; "You in me and I in you"; "My church"; "Saul, Saul, why do you persecute *Me*"? "A holy people . . . without spot or wrinkle." It seems that some sort of theology of the Church must be worked out, to account for both a divine and a human element, not scandalized at the overgrowth of weeds and certain of a spotless part hidden in God. It seems necessary that a steady and objective element be considered, as well as a part rooted deeply in the personal conscience and individuality of each. It seems that in some way the *personal* piety of each must be *communal*: having a social consciousness; and in some way the social forms must not disfigure the personality of any of "the little ones."

The difficulty is that Dr. Niebuhr's analysis catches Catholics at the very moment when their own theology of the Church is undergoing a fuller formulation than hitherto. The last fifty years have seen great efforts to revitalize among Catholics the sense of the Mystical Body, of the interior sanctity and unity that is theirs not through their own merits but through their being lifted from the waters of Baptism into a community of grace. Under the leadership of *Mediator Dei, Mystici Corporis, Humani Generis,* and other papal directives; and under the spur of such works as Msgr. Journet's recent work on the Church (admittedly imperfect and stumbling in itself, but a pioneer and thorough working-out of a new emphasis) this renewed sense of the Church is only showing its first fruits. The liturgical and scriptural revivals are restoring to ecclesiology the fullness of the notions of "the people of God," and of the historic dialogue, with its successes and recalcitrances, that occurs between the children and the Lord. In short, Dr. Niebuhr's critique is saying, in part, what Catholics are only too embarrassed about themselves. The Catholic idea of the Church is being purged of a too-narrow rationalism and logicism—seen too often, say, in a *De Ecclesia* tract whose orientation is almost wholly apologetic, and whose use of Scripture and of history is both unfeeling and intolerably security-minded.

Dr. Niebuhr's accusation is, then, extremely accurate insofar as Catholics in recent generations have rarely stressed the fallibility, the errors, the sins of the human organization of the Church, while stressing rather the stringently limited infallibility and the divinely promised guidance of the Holy Spirit—divinely promis precisely because it is not a matter human success or impeccability uncriticizable human judgment. A if we think of the matter critical we may find that Catholics do err blinking at the sins and ambiguit of their public representatives a temporal policies as if these, too, w divine. The reasons for this silen are usually "prudence" and disli of causing scandal. No doubt th reasons, and the maintenance of solid front, do have weight. Silen in face of wrong or errors is itse however, sometimes a scandal. C tainly a partly human organization going to carry with it wrongs a errors; for the sake of witness to divine part, love would sometimes mand speaking out.

Here, since Dr. Niebuhr's ess touch upon these sore points, it mi be well to be particular, even at risk of being controversial—for in field of human policies there many points of view. In 1922, Vatican preferred Mussolini to D Sturzo, and sent the latter off to a lum in another land, only to chan her mind on his party in 1945. Si larly, the Vatican tried compron with the Nazis at first, and only la jumped clearly to the other side. ly in the last years has the Vati begun to disassociate itself fr Franco's government in Spain. each of these changes of mind vine? Is each equally above hum criticism? (However true it may that the Holy Spirit works e through men's mistakes, as well through their foresight.) Again: need for liturgical reform and sc tural revival, and renewal of Tho tic theology, seem to indicate the past and present showing of human Church has had its ups downs. The common attitude teaching of the theologians s sometimes in need of criticism an vival; the common piety of the jority of the Church's people se by the very fact of liturgical and itual revival, in need of constant s tiny and effort. In short, the scop human criticism and human ref in the Church is very great, e

hough rarely defined and talked bout expressly. The divinity of the Church is *not* unqualified; each Catholic, looking into his own conscience, knows this all too well. Dr. Niebuhr's inherited fear of uncriticized power leads him to suspect that an authoritatian Church cannot help being pharisaic; perhaps only humility and openness can dispel the charge.

Dr. Niebuhr mentions especially two areas in which the front presented by Catholics causes unnecessarily great friction among Protestants; on the Catholic side, adequate self-criticism would surely help ease part of the friction. The first of these areas is the unnecessary polemic exaggeration of the doctrine of "earning" heaven by merits. In Catholic dogma manuals, needless to say, the doctrine is properly defined to safeguard the doctrine of St. Paul, although it probably is true that the scriptural and liturgical revivals will help future manuals be much more nuanced and relaxed than in their present apologetic form. But in cultural practice (in sermons and private expressions of piety), the typical understanding of the doctrine seems far too legal and hardly Pauline. There seems more often a *quid pro quo* attitude with God, and merit sounds more like a bank account than the other and primary half of scriptural emphasis would warrant. Catholics, in short, seem to have the ordinary human capacity for defining an argument correctly, but then use images and express sentiments that prefer one side of the paradox to the exclusion of the other. If Dr. Niebuhr is merely chastising a prevalent Catholic failing on this matter of merit, he can cite Teresa of Avila on his side. I am not sure of Dr. Niebuhr's own position on merit and gratuity. I suspect that if he left aside Catholic exaggerations, and Catholics left aside Protestant exaggerations, both could find in the common-sense interpretation of the many-sided scriptural statements on merit and gratuity a much more solid background for grasping both sides of the paradox involved.

The second area of friction is loose thinking on "natural law." Dr. Niebuhr is quite resistant to ideas of "natural law" drawn down to fine details and uttered in rigid rationalistic patterns. Thus far he is right. If a law is natural, it is learned by observation of facts and consequent and adequate interpretation of them. The natural law is methodically verifiable, or it is better not to speak of it as natural. Just so, in many areas it is unclear and debatable. Those who toss the phrase "natural law" around freely are frequently conjuring up images of a Newtonian universe, in which they find a complete casuistry as clear and simple as the workings of an IBM machine. Many of the arguments used to expound this "natural law" are developed quite without an adequate philosophy; their formal statement may be flawless but their metaphysical content has been lost en route; they do not prove what they set out to prove. Thus, for example, some of the presentations of the "natural law" on birth control which argue from teleology are not adequate for any but an uncritical audience. Serious challenge soon sends their proponents scurrying for refuge in authority; they have been preaching under guise of "natural law" what they really never have themselves derived from nature. A more personalist, realist, and less rationalistic philosophy would have spared them such ignominy, and the notion of "natural law" such corruption.

*Essays in Applied Christianity* challenges Catholics to come to grips with an honest, dignified, even loving critique of Catholic failures. The essays do miss the note of breadth, freedom, non-conformity, reform, and renewal within the Roman church. The essays interpret Catholicism by some frequent external characteristics: self-righteousness, over-organization, lack of humility and self-criticism, and political-social backwardness which may strike outsiders more quickly than Catholics themselves.

On the Protestant side, the essays highlight the tensions which are developing between the many various extremes within Protestantism: the human and Christian paradoxes which insist on accounting for both eternity and time, organization and freedom, divine grace and human culture, liturgy and personal sincerity. These are the very tensions that are both the trial and the spur of authentic Catholicism as well. *Essays in Applied Christianity* leads the Catholic to feel deeply the loss by the Protestant Revolution of so many noble and critical spirits from the bosom of the Church. It would be good to hear more from Dr. Niebuhr on Catholicism.

MICHAEL NOVAK, C.S.C.

# A Theory of America

**IMAGE OF AMERICA, by R. L. Bruckberger. Viking, 277 pp., $3.95.**

"Image" is the wrong word in the title of Father Bruckberger's book; his concern is not with the concrete—people, places, things—but with the abstract—principles and ideas. What he offers is a theory of America. The theory, baldly stated, is that America's greatness consists in valuing men more than the systems that regulate men. This may not be a new view, but his justification for it is fresh and arresting.

He begins with familiar territory: the Puritan revolt and the Declaration of Independence. America, he says, was the chance to start anew, to write on a *tabula rasa*. The Puritans seized this chance and founded a new kind of political society: a Bible commonwealth in which political freedom was a God-given right, not one granted by king or State. Revolt came as soon as this freedom was restricted by England in the interests of her mercantile policy. The Declaration of Independence made explicit the two principles underlying the revolt: that man is a creature of God, deriving his rights from Him; and that political sovereignty resides in the people, who receive it from God. Violation of these principles not only permits revolt, but *requires* it.

The principles had been stated before, were in fact part of a *politica perennis* that had existed in Western thought for hundreds of years, but had never been effectively acted upon. Once they were, the result was truly revolutionary: a State which required men to assume the responsibility for their own temporal destiny, which assumed that "man is more important and more valuable than the most perfect creations of his intellect and his most harmoniously conceived political ideologies."

For Father Bruckberger, the great enemy of man in his earthly life is political and economic dogmatism. He contrasts in this first section of his book Saint-Just, the French revolutionary, with Jefferson, the author of the Declaration of Independence. The former, he says, was a self-righteous fanatic who was willing to commit any excesses in the establishment of a republic; the latter was a man who was agreeable to any form of government that would respect the rights of man. For the one, the system came first, for the other, man.

In the second half of the book, Father Bruckberger extends his analysis to the "social question," the "evil which has poisoned Europe throughout modern history." Here he finds that America has again solved the problem, and by following the same procedure that she used in the political field—avoiding ideology and looking out for the welfare of men. This time the contrasted figures are Karl Marx and Henry Charles Carey, a little-known nineteenth-century American economist.

The great contribution of Carey was simply to disbelieve in the accepted tenets of classical economics, the doctrines accepted even by Marx as an accurate first-step in the analysis of economic life, and to construct a theory of his own on the basis of American experience.

Marx, following Smith, Ricardo, and the other bourgeois economists, saw the production of wealth as the end of the economic system, and conflict between capital and labor as the necessary accompaniment of the system. Carey, on the other hand, believed that economic activity had a transcendent end—the fulfillment of "man in his highest aspirations"— and predicted cooperation between capital and labor as the means of achieving it.

Carey was a theorist; the man who carried out his predictions, says Father Bruckberger, was Henry Ford. This improbable choice is plausibly defended by the author. He quotes Ford to the effect that service to others, not money-making, was the aim of his business activity—so much for the greed-is-the-motive dogma of the classical economists. He also gives Ford's own, almost rueful testimony that he still made money—could not help making it— when he simultaneously lowered prices on his cars and raised his workmen's wages. This astonishing feat, made possible by the genius of Ford's industrial techniques, contradicted the "iron law" of wages, the key doctrine of classical economics, and made the worker, for the first time in history, a customer; that is, someone with the purchasing power to control the market and thus be free of it. In Father Bruckberger's estimation, the five-dollar day, instituted by Ford in 1914, "contributed far more to the emancipation of the workers than the October Revolution of 1917."

What Ford launched, in fact, was a "Copernican revolution" in economics to match America's previous revolution in politics. Both capitalism and Marxism were now discredited, their doctrines exploded. A new, "third way" had been born, putting the economic system at the service of the people. This third way is the one Father Bruckberger sees operating in America today.

The last pair of figures examined in the book is Lenin and Samuel Gompers. Again the purpose is to contrast an *a priori* approach to the social problem with an empirical one. Lenin is seen as another Saint-Just, ruthlessly determined to sacrifice human lives in order to bring about the revolution required by Marxist dogma. Gompers is the man without ideology, interested in what he can do to help the workers. His aim is not to overthrow a system, but to cure the recognition that labor is n a commodity and should be given share in the fruits of the system. Cl warfare has no meaning for him cause he realizes that the workers' jectives can be obtained through c lective bargaining, a form of coope tion with capital. With Gompers a his successors in the labor moveme the social revolution in America w complete—and successful. "No o will deny," says Father Bruckberg "that the economic and social em cipation of the workers in Amer has been largely achieved."

Father Bruckberger is a bold a candid thinker and makes a force case for his thesis; for a layman acquainted with economic and po cal theory, much of what he say persuasive. His analysis of Mar and capitalist economics as scien where dogma replaced empirical vestigation, his contention that Am ican practice in the political and e nomic fields reflects a concern men, where Europe's shows onl passion for abstractions—all strikes one as having a large amo of truth in it.

There are other, less reassuring pects to his thought, however: his mantic admiration for the more j gle-like aspects of the business w —its risk, its "ruthless disciplin etc.; his total acceptance of indu alism, with the servitude that "se to be essential to the system" (w happened to the liberation of ma and finally his choice of heroes. ferson, Carey, Gompers, yes. F no.

True, he does not ask us to adm Ford, merely to recognize the rev tion he inaugurated. Unfortunat I find one as impossible to do as other. If Ford literally supplied machinery for the emancipation the workers, so much else was quired for the task that I think can question whether Ford should given any credit for it at all. Fa Bruckberger says that American b nessmen have followed Ford's ex ple in creating an economic sys based on the ideal of service. If b ness has followed this path—an

urely is debatable whether the profit notive no longer dominates our eco-nomic life—then it has had plenty of ushes to help it along. The labor nions have pushed it, government as pushed it, and without the push-s it probably would not have moved. Father Bruckberger does have his hapter on Gompers and the labor novement, but this material is not rought into any relationship with hat on Ford as the great emancipator. t is a real weakness in the book that ts insights are developed in isolation rom each other, without any attempt it a more synthetic view.

These criticisms indicate what should have been stated earlier: *Im-age of America* is a highly personal statement. It expounds a theory of America, but beyond that it is a personal appeal by the author for Americans to be what he thinks they should be. Like another contemporary Frenchman, Father Bruckberger believes in destiny; in a concluding "Letter to Americans," he tells us that our destiny, our national vocation, is to bring our "third way," with its respect for man and his freedom, to the rest of the world. He issues the challenge in all sincerity, and it would be good for us to ponder it in the same spirit. Whether or not we can share his image of America, we can share what he finds at the heart of that image—a concern for man.

JOHN MCCUDDEN

# Psuedo-Psychological Jargon

**THE STATUS SEEKERS, by Vance Packard, David McKay, 376 pp., $4.50.**

A recent newsletter from a book promotion organization described *The Status Seekers* as an attack on America's class system and the hidden persuasions which undermine the Great American Dream of equality.

I do not believe that Mr. Packard's latest best-seller can honestly be described as an attack on anything (if by "attack" you mean the type of verbal assault waged by Swift, Voltaire, Paine, and Russell). *The Status Seekers* is a highly-salable and quite pretentious jumble of pseudo-sociological jargon and tiresome name-dropping. In this book, as in his earlier *The Hidden Persuaders*, Mr. Packard has given us another of the piddling "scare" books so popular today (cigarettes, communism, smog, bureaucracy, radiation and subliminal advertising have been popular in this genre). Mr. Packard has chosen a new menace" to the American Way of Life—rigid class distinctions. *The Hidden Persuaders* warned us of unscrupulous advertising practices, *The Status Seekers* warns us of everything connected with modern social living.

The fact that we—and every other highly technical and industrialized society—have rather rigid social classes seems to be news to Mr. Packard. He is shocked to think that Episcopalians, bank presidents and native-born whites "rate higher socially" than Jews, janitors, and Negroes. Of course Mr. Packard—a former journalist—is not so naive. He knows how the American public loves to be titillated by outraged righteousness fighting evil (how many rape cases have you read in the newspapers lately?) and he gives the herd exactly what it wants.

Many of the points central to Mr. Packard's argument become laughable under closer examination. He often says that the American Dream (an open class system) is being superseded by a rigid class system. Doesn't "The American Dream" mean that every man has the social and economic mobility (one is tempted to say "through pluck and luck") to "rise above his present position" and, in so doing, assume a new status? Where does this "American Dream" lead? To a never-ending drive for increased status! Mr. Packard would say that this drive for increased status is a good and healthy thing. He does not object to the senseless rat-race as such—only that poor and uneducated rats find it difficult to have "upward mobility." It is unfortunate that Mr. Packard did not sugest that until man is mature enough to see his fellow men as human beings—subjects and not objects—it will matter little where and how they "place" each other on the social ladder.

I would also like to question his views on what he calls the "diploma elite." He says—quite rightly—that it is now difficult for a man without a college background to make the grade economically and socially. At first glance this may sound like injustice to hard-working but uneducated men. And yet, never before have so many people (both in sheer numbers and in percentage of our population) been receiving college degrees. Perhaps the "diploma elite" is not quite so elite as Mr. Packard thinks.

If anyone still believes in the American Dream (as dreamed by Mr. Packard) I would suggest they read that delightfully acid spoof *A Cool Million* by Nathanael West. Mr. Packard, too, should read it. It would be a pleasant way for him to find out that Horatio Alger has been dead and buried for some time now.

DAVID R. COHEN


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# NOTED

*The House of Intellect,* by Jacques Barzun (Harper, $5.00). Mr. Barzun bases his complaint against the present dissatisfactory state of education upon a distinction between Intellect (always capitalized) and intelligence. We have much of the latter; little of the former. "Intellect is despised and neglected. Intellectuals are well paid and riding high," the author says. He defines his "House of Intellect" by saying that it must embrace at least three groups of subjects: "the persons who consciously and methodically employ the mind; the forms and habits governing the activities in which the mind is so employed; and the conditions under which these people and activities exist." Again, an inquiry into the House of Intellect must include: "the state of language, the system of schooling, the means and objects of communication, the supplies of money for thought and learning, and the code of feeling and conduct that goes with them. When the general tendency of these arrangements makes for logic, order, clarity and speed of communication, one may say that a tradition of Intellect exists."

Professor Barzun goes to great lengths to show that this tradition does not exist in America (indeed, he extends his judgment to all of Western civilization). Intellect has three enemies in particular. First a runaway and unexamined devotion to art and the aesthetic. Art puts a premium on qualities of perception which ultimately war against Intellect, "for cultivating art out of fear or spite means preferring always what is ambiguous, what touches only the sensibility, what titillates through irony, what plunges the imagination into a sea of symbols, echoes, and myths, from which insights may be brought up to the surface but no arguable views. And this preference is at bottom love of confusion—confusion sought as a release from responsibility." Secondly, science, too, "has helped break up the unity of knowledge. In the name of untrammeled inquiry, scientists have planted citadels throughout the realm of mind, but have taken no thought of the means of intellectual exchange among them. The House of Intellect is lost somewhere in this no man's land." Finally, philanthropy (the "liberal doctrine of free and equal opportunity as applied to things of the mind") corrupts judgment and corrupts the products of the intellect themselves.

Throughout this book, Dr. Barzun piles up a wealth of critical detail to make his case. One cannot deny the validity of much of what he says. But, upon finishing the book, the conviction emerges that there is another point of view. Barzun is almost totally negative. It would seem that a more positive approach would enable the critic to come to closer grips with our educational problems. Dr. Barzun does not do this, and the final impression of his book is that it will not stand as a significant contribution.

*God in Modern Philosophy,* by James Collins (Regnery, $6.50). A large, serious book exploring a central theme of modern thought—from Nicholas of Cusa to present day existentialists. Dr. Collins attempts to determine "the main kinds of philosophical approaches taken to God during the modern period, with emphasis upon those historical tendencies which are still actively molding our contemporary conceptions of God." One of his conclusions is that, God, far from being banished from philosophy, remains "a central theme in most of the great modern philosophies." While making his own Thomistic position clear, Dr. Collins appreciates the validity of other positions.

*The Prophetic Voice in Modern Fiction,* by William A. Mueller (Association, $3.50). The relationship between literature and religion is undoubtedly a real but usually an ambiguous one. Mueller has a firm stand on the question: "The best of the twentieth-century novelists may with propriety lay claim to the title of latter-day prophets," because "they ha in common with each other and wi the Bible a deep concern for so ultimate answer to the mystery existence." Mueller illustrates his sition by discussing major themes Joyce, Camus, Kafka, Faulkner a Greene, then relating each with major biblical theme: vocation, t fall, judgment, love, suffering, a the remnant. This is always a tem ing line of approach for the cri Nor can one deny that it is a fru ful one. Mueller's final thesis is t modern literature is more than statement of man's present, and p sumably broken, condition; it is new incarnation and communicati of revealed truth. An important ess which raises many complex questio

*Theology of Culture,* by Paul Till (Oxford, $4.00). When theology propriated for itself the title "Que of the Sciences" it did so with acute consciousness of its relevance *all* of man's expressive activitie whether in social, personal, intell tual, or artistic forms. In recent tir the crown has seemed somewhat of place and the once rightful t fallen into a state of ironical des tude. Theologians, of course, h been aware of this for some time number of contemporary theologi have stepped into the breach made significant contributions on subject of theology's cultural r vance. Among them must be cou ed Paul Tillich, the prominent, also controversial, Protestant the gian. This volume contains his m stimulating thinking on this sub and much of what he says will acceptance among Catholics. Two says stand out: a touching comp son between Europe and America titled "The Conquest of Intellec Provincialism" and "Existential losophy: Its Historical Meaning."

In the latter Tillich writes: "W all philosophers of existence op is the 'rational' system of thou and life developed by Western dustrial society and its philoso representatives. During the last H dred years the implications of system have become increasi

clear: a logical or naturalistic mechanism which seemed to destroy individual freedom, personal decision, and organic community; an analytic rationalism which saps the vital forces of life and transforms everything, including man himself, into an object of calculation and control; a secularized humanism which cuts man and the world off from the creative Source and the ultimate mystery of existence.

"The existential philosophers, supported by poets and artists in every European country, were consciously or subconsciously aware of the approach of this self-estranged form of life. They tried to resist it in a desperate struggle which drove them often to mental self-destruction and made their utterances extremely aggressive, passionate, paradoxical, fragmentary, revolutionary, prophetic, and ecstatic. But this did not prevent them from achieving fundamental insights into the sociological structure of modern society and the psychological dynamics of modern man, into the originality and spontaneity of life, into the paradoxical character of religion and the existential roots of knowledge. They immensely enriched philosophy, if it be taken as man's interpretation of his own existence, and they worked out intellectual tools and spiritual symbols for the European revolution of the twentieth century."

*Is Theology a Science?* by M. D. Chenu, O.P. (Hawthorn, $2.95). This is one of the series in the Twentieth Century Encyclopedia of Catholicism presently being translated from the French. Father Chenu's book can be considered a fine introduction to theology and he is to be particularly commended for the broad-minded manner in which he poses a classic problem in theology that is much discussed today. The problem stems from the opposition of faith (which is what theology is concerned with) and science (which is the method classical theology attempts to use in approaching the mysteries of faith).

Says Father Chenu: "The incompatible character of these two ways or modes is established by simple observation. Belief, having for its object a mystery—the mystery of a creator-God and, moreover, a self-revealing God—is a knowledge defined and qualified by its relationship to the supreme Being. . . . As compared with science, in fact, belief—and especially the Christian faith—involves an *inwardness* which is equally adverse to the objectivity and cold rationality which, as we have said, are the indispensable conditions for a critical investigation of nature."

Father Chenu's solution of the dilemma is less satisfactory than his understanding of it. Some will be in disagreement with such phrases as "objects of faith," "search for the inner causes," and "definitions will indicate the scope, properties and structure of the objects in question and will also, if possible, give a technical description of their component elements." (Theology, and Father Chenu could understand this better, does not operate at the level of either physics or metaphysics.) Others might be disturbed by what appears as an excessive adulation of the theology of the Middle Ages.

*Collected Essays,* by Aldous Huxley (Harper, $5.00). One of the century's prominent authors, Aldous Huxley is perhaps most readable and penetrating in his essays. Those collected in this volume are among his best and cover themes of nature, travel, love, sex, art, history, politics, psychology, and philosophies of life. Huxley is versatile; he is well informed; and he writes easily. It is a pleasure to read so relaxed a writer in so frantic an age.

*Temporal and Eternal,* by Charles Peguy (Harper, $3.50). When Francois Mauriac heard that someone was translating one of Peguy's books into English he remarked acidly: "What a pity someone does not translate him into French." Peguy was a tempestuous, disorganized, yet brilliant writer. This new translation by Alexander Dru comprises the two essays, "Notre Jeunesse" and "Clio I," which are concerned primarily with Peguy's social thought. The French writer is as fulguratingly prophetic in his prose as he was in his poetry. Passages of insight and indictment constantly leap out from his pages of tangled arguments and emotional frenzy.

Thus: "De-Christianization stems from the clergy." "There is only one adventurer in the world, as can be seen very clearly in the modern world, the father of a family." "I cannot commit anything temporally which is not inserted, physically self." "The modern world is not just a bad Christian world, which would be nothing, but an un-Christian world, literally, absolutely, totally de-Christianized." "The whole weakness and perhaps one ought to say the growing weakness of the Church in the modern world, does not come, as people think, from the fact that Science has constructed systems against religion which are said to be invincible, or that Science has discovered arguments against religion said to be victorious, but from the fact that what remains of the Christian world is lacking today, profoundly lacking, in charity."

Whatever is to be said of Peguy, this much must be said: Reading him is an experience that one cannot afford to pass by.


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# WISDOM AND EDUCATION

Wisdom will enable a man to see what the common good is, even when it seems to conflict with what he would like to do or to have. But if a community is to survive, men must have more than the wisdom to see what the common good is. They must have the moral strength to work for this common good when it conflicts with some private good of their own, or with their own laziness and timidity. They must also have the strength and the willingness to stand against the prevailing opinion of the community if they are convinced that the opinion is wrong with regard to the common good. They must therefore have a loyalty to truth and right which is above their loyalty to their here-and-now community. And they must have the perseverance that overcomes weariness and rough going.

All of which means that the citizen must be something more than compliant, that adjustment to his community is only a part of the picture. He must know how to stand out against his community when convinced that the community is acting wrongly in a serious way. The social responsibility of the citizen in a democracy goes beyond his duty to sacrifice his personal desires to the common welfare. It includes his obligation to buck the community on occasion. And the education that does not aid him in learning why, when, and how to do this is defective and may be the death of the democracy. Here lies the pitiful inadequacy of the theory that education should adjust a person to the life of his society. A successful education of this kind would have smothered out every one of our national heroes into a nice and safe conformism.

*—Willis D. Nutting*

Excerpts from *Schools AND the Means of Education,*
$2.95, Fides Publishers, Notre Dame, Indiana.

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